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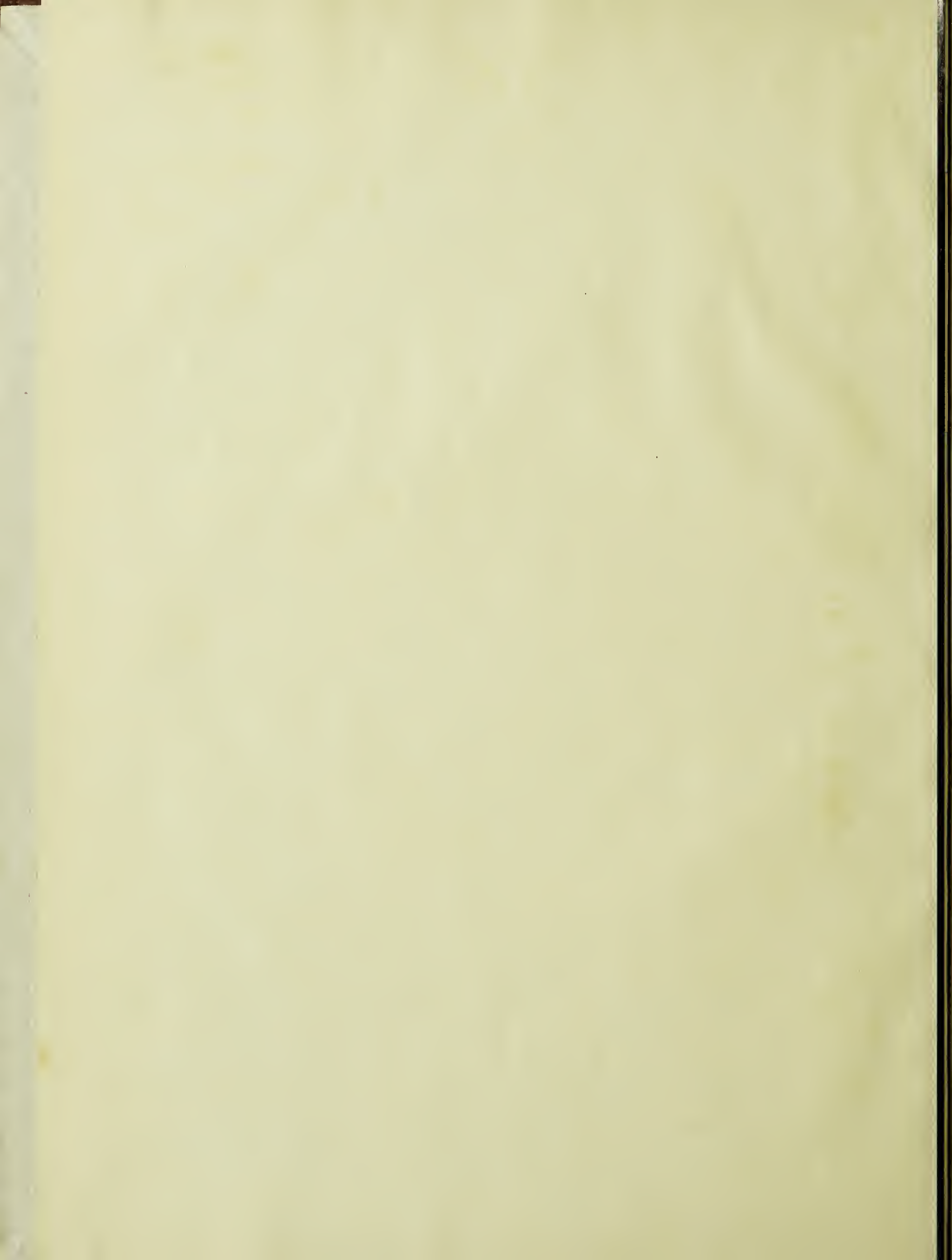
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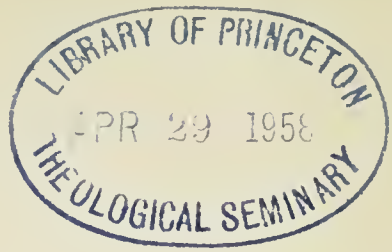


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✓ Bible. N.T. Gospels. Syriac 1858. Old Syriac.



REMAINS
OF A
VERY ANTIENT RECENSION
OF THE
FOUR GOSPELS IN SYRIAC,

HITHERTO UNKNOWN IN EUROPE;

DISCOVERED, EDITED, AND TRANSLATED

BY

WILLIAM CURETON, D.D., F.R.S.

HON. D.D. OF THE UNIVERSITY OF HALLE; HON. MEM. OF THE HISTORICO-THEOLOGICAL SOCIETY OF LEIPSIK;
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ORIENTAL SOCIETY OF GERMANY; MEMBER OF THE ASIATIC SOCIETY OF PARIS, &c. &c. &c.

CHAPLAIN IN ORDINARY TO THE QUEEN;
RECTOR OF ST. MARGARET'S; AND CANON OF WESTMINSTER.

LONDON:
JOHN MURRAY, ALBEMARLE STREET.
1858.

W. M. WATTS, CROWN COURT, TEMPLE BAR.

TO HIS ROYAL HIGHNESS
THE PRINCE CONSORT, K. G.,
&c. &c. &c.

SIR,

It affords me the highest gratification to be allowed to dedicate this Volume to your Royal Highness. The position which your Royal Highness occupies so near to the Throne makes this a peculiar distinction, while your Royal Highness' own personal qualities enhance the honour in a very eminent degree.

It is a source of great satisfaction for me to know, that whatever may be the imperfections of this work, your Royal Highness can estimate the amount of labour and research which was requisite to undertake it; and I therefore feel assured, that by your Royal Highness at least it will be leniently and kindly judged.

No defects on the part of the Editor can preclude these venerable Remains of Christian Antiquity, now for the first time brought to light, from taking their place in the ranks of Christian Literature; and on this account I have solicited the favour of being permitted to inscribe on this page a record both of my gratitude to your Royal Highness, and of my respect.

I have the honour to be,

SIR,

with the greatest respect,

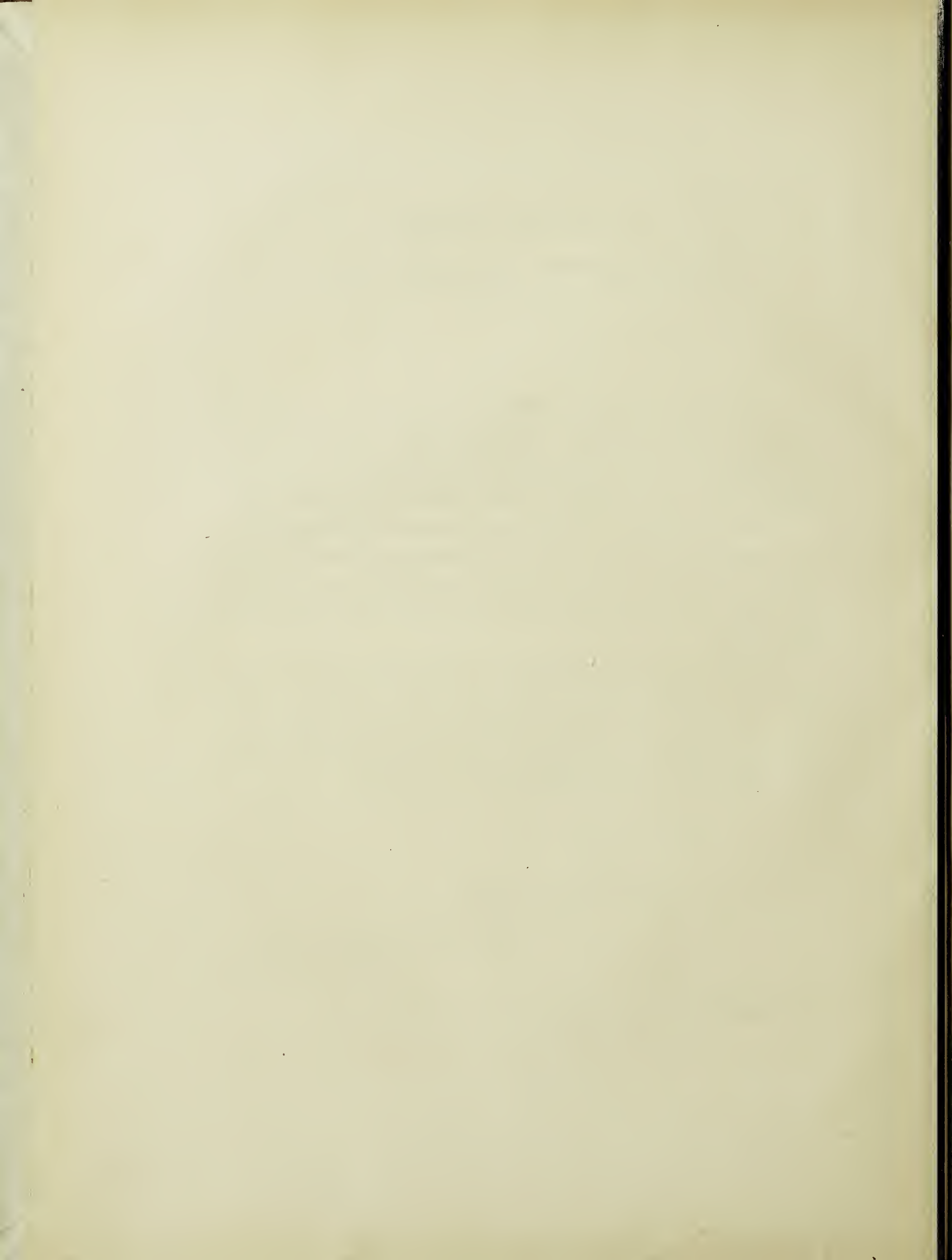
your Royal Highness'

very obedient and grateful Servant,

WILLIAM CURETON.

WESTMINSTER,

May 25, 1858.



P R E F A C E .

THE manuscript from which the text of these Fragments of the Gospels contained in this volume has been printed was one of those obtained in the year 1842, by Archdeacon Tattam, from the Syrian monastery dedicated to St. Mary Deipara, or Mother of God, in the valley of the Natron Lakes. It consisted of portions of three antient copies, bound together to form a volume of the Four Gospels, with a few leaves in a more recent hand added to make up the deficiencies.

The following note at the end of the book shews the time at which it was bound together in that condition:

ܐܡܝܢ ܕܢܝܢܘܫܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ ܕܘܫܘܢܐ ܕܗܘܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ
ܕܘܫܘܢܐ ܕܗܘܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ ܕܘܫܘܢܐ ܕܗܘܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ
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ܕܘܫܘܢܐ ܕܗܘܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ ܕܘܫܘܢܐ ܕܗܘܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ
ܕܘܫܘܢܐ ܕܗܘܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ ܕܘܫܘܢܐ ܕܗܘܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ
ܕܘܫܘܢܐ ܕܗܘܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ ܕܘܫܘܢܐ ܕܗܘܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ

“Glory to the Father, and to the Son, and to the Holy Ghost, for ever and ever, Amen. In the year 1533 of the Greeks (A.D. 1221), the books belonging to the Convent of the Church of Deipara of the Syrians were repaired, in the days of the presidency of the Count our lord John, and Basil the Head of the convent, and our lord Joseph the Steward. May God in his mercy grant to them and to all the Brethren a good reward ! Those with whom he has communicated in word or in deed may God spare them, and the dead belonging to them, through the prayers of the Mother of God, and of all the Saints continually ! Amen. Whoso readeth in this book, let him pray for the sinner who wrote this.”

This is found at the bottom of the last leaf of the volume, which also comprises the ten last verses of the Gospel of St. Luke, in the same hand as this note, on palimpsest vellum, which was formerly part of a manuscript of the sixth or seventh century, and originally contained a portion of the first chapter of St. Luke in Syriac.

On the first page of the first leaf of this volume the following inscription occurs in a more antient hand :

ܐܡܝܢ ܕܢܝܢܘܫܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ ܕܘܫܘܢܐ ܕܗܘܐ ܕܡܫܝܚܐ ܕܩܕܝܫܐ

הַמִּנְיָן לְיָהוּוָה הַזֶּה הוּא הַלְלוֹת אֱלֹהֵינוּ וְכַתּוּבָה הַזֶּה הַשְׁמֵאל
 הַלְלוֹת אֱלֹהֵינוּ וְכַתּוּבָה הַזֶּה הַשְׁמֵאל הַלְלוֹת אֱלֹהֵינוּ וְכַתּוּבָה
 הַזֶּה הַשְׁמֵאל הַלְלוֹת אֱלֹהֵינוּ וְכַתּוּבָה הַזֶּה הַשְׁמֵאל הַלְלוֹת אֱלֹהֵינוּ
 וְכַתּוּבָה הַזֶּה הַשְׁמֵאל הַלְלוֹת אֱלֹהֵינוּ וְכַתּוּבָה הַזֶּה הַשְׁמֵאל
 הַלְלוֹת אֱלֹהֵינוּ וְכַתּוּבָה הַזֶּה הַשְׁמֵאל הַלְלוֹת אֱלֹהֵינוּ

וְכַתּוּבָה הַזֶּה הַשְׁמֵאל הַלְלוֹת אֱלֹהֵינוּ וְכַתּוּבָה הַזֶּה הַשְׁמֵאל

“This book belonged to the monk Habibai, who presented it to the holy convent of the Church of Deipara belonging to the Syrians in the desert of Scete. May God, abounding in mercies and compassion, for the sake of whose glorious name he set apart and gave this spiritual treasure, forgive his sins, and pardon his deficiencies, and number him among his own elect in the day of the resurrection of his friends, through the prayers of all the circle of the Saints! Amen. Amen.

“Son of the Living God, at the hour of thy judgement, spare the sinner who wrote this!”

The volume containing these Fragments of the Gospels was made up, as I have stated above, of parts of several different manuscripts. These were taken, as it would appear, almost by hazard, without any other consideration than that of their being of the same size, and then arranged so as to form a complete copy of the Four Gospels. There were several other volumes in the Nitrian Library made up in this manner. The person who arranged them seems to have had no idea of selecting the scattered parts of the same original volume which had fallen to pieces, but merely to have taken the first leaves that came to his hand which would serve to complete a copy of the Gospels, and then to have bound them together. In this way it came to pass that parts of three or four manuscripts were found mixed up with portions of three or four others, written at different times, and by different scribes; and sometimes, indeed, not even of the same exact size, apparently without regard to any other circumstance than merely to render the context perfect. In re-binding these volumes since they have been deposited in the British Museum, this injury has been in most cases repaired; and the parts of the same copy have been collected, and again bound together in one. Those portions, therefore, of other manuscripts which had been mixed up with these Fragments now printed, have been restored to the original copies to which they formerly belonged.

They consisted, First, of eight leaves of thick vellum, transcribed apparently in the sixth or seventh century, in a very large, bold hand, with the divisions of the sections and canons of Ammonius and Eusebius marked by numeral letters in

the margin in red ink; and the canons themselves in the same colour at the bottom of the page. In these eight leaves is comprised Matt. xxiii. 28—xxviii. 42.

Secondly. Ten leaves of very thin and white vellum, in a large hand, in two columns, similar to the former, but apparently rather older. In these leaves is contained Mat. xxviii. 42—Mark vi. 49.

Thirdly. Nineteen leaves, containing Mark. vi. 49—Luke ii. 37, belonging to the same original manuscript as the eight above mentioned.

Fourthly. One leaf without any division of columns, in a more recent hand, comprising Luke ii. 10—iii. 13. This had been added to supply the deficiency caused by the loss of one leaf; and the first page of it, containing Luke ii. 10—37, has been marked as superfluous by several lines drawn through it with a pen.

Fifthly. Twenty-three leaves belonging to the same book as the above-mentioned eight and nineteen, in which is comprised Luke iii. 13—xvii. 28.

On all of these numerous points have been added, to designate the vowels, by a subsequent hand.

Of the original copy of the Syriac Gospels, to which these Fragments now printed belonged, eighty-two leaves and a-half only have reached the British Museum. They have been collected together, and form the volume numbered 14,451. Eighty of these leaves were found in the volume of the Four Gospels above mentioned, and were brought to England in the year 1842. One more leaf I discovered in the binding of another volume, which also arrived at the same time. This contained Luke ii. 48—iii. 16. Another, on which is written Luke xiv. 35—xv. 21, was obtained from M. Pacho in the year 1847; and amongst the small fragments which he brought in the same year I found the part of a leaf containing John xiv. 10—12, 16—18, 21—23, 26—29. This was not discovered in time to insert it in its proper place. It has therefore been printed at the end of the book.

The volume, as at present arranged, consists of the eighty-two leaves and a-half belonging to the original manuscript and five others, which appear to have been added to them in the year of the Greeks 1533 (A.D. 1221), when the volume was bound up in the manner in which it was found at the time that it was obtained from the Syriac monastery. These eighty-two leaves are of large quarto, written in a bold hand in two columns. There are no indications of any division of the Gospels into ecclesiastical Lectures, or portions appointed to be read on stated days in the churches, of the same period as the transcription of the volume; but such indications of Lectures as have been added

subsequently in several places are by different hands, and were written apparently at various periods, sometimes in red ink, and at others in black. The heading at the beginning of the Gospels, and the running title occurring at the top of some of the pages, as well as the colophons, are written in red letters. At the beginning of the Gospel of St. John the following inscription has been added in red letters by a hand several centuries later than the original manuscript

ܘܢܝܢܘܢ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ
ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ.
“The Holy Gospel—the preaching of the Apostle St. John, which he spake in Greek at Ephesus. Lection of the Epiphany.”

The first words of the Benedictions in the Sermon on the Mount in St. Matthew's Gospel are also written in red letters. In the punctuation the single points are almost always red. When there are more than one point at the end of a section—thus, 〇〇 〇〇 〇〇 or 〇〇〇 or thus 〇 〇 〇—the outer points are usually red, and the inner black. The vellum formerly was extremely white, and in such leaves as have not been much exposed to the atmosphere it still remains so.

I have no doubt that this copy of the Gospels is of the fifth century—probably transcribed about the middle of it. When it first came into my hands, I laid it aside among the other earliest manuscripts of the Gospels without further examination at that time, concluding, from its external marks of antiquity, that it must have been written at a period even more remote than the time of Philoxenus, and that it could not therefore be other than an early copy of the Peshito. The next time I took it up I was struck by observing that several erasures had been made in the fifth and seventh chapters of the Gospel of St. Matthew and other words supplied. This led me to examine the matter more closely, when I ascertained that this had been done with regard to words and passages which had differed from the text of the Peshito; they had been erased, and the others from the Peshito had been supplied. A little further examination shewed that the text before me was very different from that of the Peshito; and, indeed, belonged to a recension of the Gospels in Syriac hitherto altogether unknown in Europe.

The first cursory reading of these remnants of the Gospels, which, beyond all question, are of very high antiquity, convinced me of the great importance of this recension for the critical arrangement of the text of the Gospels, as being one of the earliest testimonies extant; and all my subsequent study of them has tended to confirm this opinion. I resolved, therefore, to edit the Syriac text with a literal English translation, and to illustrate it with notes in which I purposed to point out all the variations which it exhibits from the ordinary

Textus Receptus of the Greek; and to shew by what antient authorities they were supported from the earliest period down to the date of the manuscript. In the course of this examination several curious and important questions relative to the text arose, these I purposed to discuss according to my ability, and to insert them in the notes at the places where they would occur. This latter part of my undertaking, although considerably advanced, I have thought it better to defer for the present, to wait till I shall have had opportunity of considering these subjects more fully myself, and also have had the benefit of the critical opinion of other scholars, especially those of Germany, who doubtless will examine these Fragments of the Gospel fully and accurately; and, as I have reason to know, have been long looking forward for their publication. On a subject of such deep weight as that of the Gospels, I feel that no one can be too cautious how he propounds any theory or speculation at all varying from that which has been most generally received, even if he have almost demonstrative evidence to support the views which he takes. For myself I should much prefer that another have the credit of being the first to make known any facts or illustrations founded upon this recension, which may seem to go very far towards determining some doubtful or disputed matters, than that, from a desire to appropriate this credit to myself, I should run the risk of advancing any arguments which, although apparently conclusive, still may be defective, and lead to error; or should keep back any longer the text itself of these Fragments from the perusal of other scholars who have been anxiously looking for their publication, and who may be able to use them with much advantage in their critical examination of the Gospels. I shall confine myself, therefore, at present, to the task of pointing out a few of the leading characteristics of this recension, and more especially in the Gospel of St. Matthew, with the hope of taking up and completing my undertaking in a subsequent volume.

The Gospels are arranged in this manuscript in the following order, Matthew, Mark, John, Luke. All that exists at present of this copy, and printed in this volume, is, Matthew i. 1—viii. 22; x. 32—xxiii. 25; Mark xvi. 17—20; John i. 1—42; iii. 6—vii. 37; xiv. 10—12, 16—18, 19—23, 26—29; Luke ii. 48—iii. 16; vii. 33—xv. 21; xvii. 24—xxiv. 44.

GOSPEL OF SAINT MATTHEW.

THIS has a title different from the rest; for while that of Mark is simply ܩܘܪܝܢܐ ܕܡܪܝܢܐ "Gospel of Mark," and that of John, ܩܘܪܝܢܐ ܕܝܫܘܥ "Gospel of John," St. Matthew is ܩܘܪܝܢܐ ܕܡܬܬܝܘܫܐ, which I have rendered, "The distinct Gospel of Matthew." There is a small defect in the vellum immediately before the word, ܡܬܬܝܘܫܐ. It seems probable that the particle ܐ occupied this space, and that it ought, therefore, to be supplied. I cannot venture to assert that this translation is certainly the correct one. In my doubts upon this matter I applied to my very learned friend, Professor Bernstein, at Breslau, the father of Syriac scholars of the present day, for his opinion as to the proper mode of rendering this title. He conceives the correct translation to be "Evangelium per anni circulum dispositum," and refers to Assemani's *Bibliotheca Orient. Clemen. Vat.*, vol. ii. p. 230, where ܩܘܪܝܢܐ ܕܡܬܬܝܘܫܐ is so translated by Assemani, by which he intends it to mean a copy of the Gospels divided into *αναγνωσματα*, or lections, that is, portions appointed to be read on certain days throughout the course of the year. There are several such copies found among the volumes of the Nitrian collection to which this belongs. But the great objection to this interpretation is in the fact, that this copy is not so arranged, nor are there any indications whatever of such lections, written at the same period at which this title with the rest of the volume was copied. In a few places indications of lections have been subsequently added, but by a much later hand—indeed, several centuries after this copy of the Gospels was transcribed. Nor have I seen any volume of the Gospels in this collection so arranged into lections for the year that is not of much more recent date than this. It seems to me that whatever meaning is to be given to the word ܕܡܬܬܝܘܫܐ, it is intended to denote that, in some way or other, the Gospel of St. Matthew is to be regarded as distinct from the other three Gospels in this copy; and certainly it is in every way to be considered as a text far superior to the others: they exhibit several marks of blunders and mistakes in the translation from the Greek into Syriac, while this Gospel of St. Matthew appears at least to be built upon the original Aramaic text, which was the work of the Apostle himself.

CHAPTER I.

v. 1. *Generations*—In the plural, like the Hebrew ספר תולדות, Gen. v. 1,

errors, that I have thought it better to supply another English version of my own.

“But why did he omit Ahazia, and Joash, and Amuzia? Some say that Africanus, bishop of Emmaus,* declares the reason that he omitted them to be because they were sinners and of the seed of Jezebel. To him we reply that they were not of the seed of Jezebel; for Jezebel was the wife of Ahab, but Joram took to wife Athalia, the daughter of Omri, the sister of Ahab, and of her he begat Ahazia. Nevertheless, in one place, according to the sense of the Septuagint, she is called the daughter of Ahab, on account of her wickedness being of the same kind, as St. Severus explains it. But the mother of Joash was named Zaubaf† of Beersheba, and the mother of Amuzia was Jehoaddan of Jerusalem. They were not, therefore, of the seed of Jezebel; neither were they greater sinners than Solomon, Ahaz, and Menasse, whose names are written in the genealogy. St. Severus saith that Joram, the son of Jehosaphat, married Athalia, the daughter of Ahab, and of her he begat Ahazia, Joash, and Amuzia; and Matthew omitted them because the Hebrews hated the idolatry of the house of Ahab, and therefore he made no mention of these, who were born of an idolatrous marriage, calling to mind the words, *I punish the sins of the fathers upon the children unto the third and fourth generations of them that hate me.* To him some reply, that Athalia, the wife of Joram and mother of Ahazia, was not the daughter of Ahab, but Omri’s daughter, and Ahab’s sister; and if it were out of regard to the Hebrews that he abstained from making mention of those who were descended from Athalia, how comes it to pass that he has mentioned Uzia who was a leper, and more abominated by the Jews than these? Origen ‡ says that he omitted them in order that the generations from

Saviour Jesus Christ, taken out of above thirty Greek, Syriack, and other Oriental Authors, by way of *Catena*: by DIONYSIUS SYRUS, who flourished most illustriously in the *tenth* and *eleventh centuries*, and faithfully translated by DUDLEY LOFTUS. 4to., Dublin, 1695.

* Julius Africanus, being himself a Syrian, is cited also by other Syriae authors, as Barcephas, Barhebræus, George, metropolitan of Arbela, &c. See Assemani, *Bibl. Orient.* ii. 158, 283, 310, iii. 520. The passage alluded to here is probably taken from his *Epistle to Aristides* on the supposed disagreement of Matthew and Luke in the genealogy of Christ. See Eusebius *Hist. Eccl.* vi. 31: or his *Commentary on the Gospel.* See Assemani, *ibid.* iii. 14.

† כּוּבָא as in the Peshito, Heb. כּוּבָא, Sept. Σαβια, 2 Kings xii. 1.

‡ The passage to which he refers is in the twenty-seventh homily of Origen on the Book of Numbers—*De Mansionibus Filiorum Israel.* “Sed primo omnium, intueri mysterii rationem: quam qui diligenter observaverit, in scripturis inveniet in egressione filiorum Israel de Ægypto, quadraginta et duas habitas esse mansiones; et rursus adventus Domini et Salvatoris nostri in hunc mundum per quadraginta et duas generationes adducitur. Sic enim Matthæus

David to the captivity might be so arranged as to make the number fourteen, because three times fourteen amount to forty-two generations; and this was a type shewing, that as, at the end of forty-two encampments, the people of Israel entered upon the inheritance of the land of promise, so at the end of forty-two generations Christ arose and conferred the inheritance of this temporal earth upon the saints. George of the Gentiles* says that Matthew did not omit these three persons, nor did he change the number of the generations, and say fourteen instead of seventeen; but inasmuch as he wrote his Gospel for the Jews, and many of them were learned in the Greek language, when they desired to translate into the Greek from the Hebrew, inasmuch as the Greek language was not able to express the letters π , γ , and ζ like the Hebrew and Syriac tongues, nor indeed has it at all in its alphabet deep guttural letters, when the translators came to Joram, and it is said that he begat Ahazia, and he Joash, and he Amuzia, and Amuzia Uzia, and wanted to express these in Greek, they wrote their names thus, *Ιωραμ* begat *Οχοζιαν*, and *Οχοζιας Ιωαν*, and *Ιωας Ομοσιαν*, and *Ομοσιας Οσιαν*. But others afterwards, desiring to copy the Gospel in the Greek language, when they began from hence that Joram begat *Οχοζιαν*, wrote "Joram begat *Οζιαν*," on account of the similitude of the names, and their variation in the single letter Caph. This, perhaps, they did unintentionally; or they might have done it on purpose to accommodate the series of generations to fourteen, because the septenary number was much cherished by those who had embraced Christianity from among the Jews; and by such means corrupted copies were transmitted to the Gentiles.—To him we reply that this is not correct; for had it been an error or a blunder of the transcriber, and Matthew himself had not omitted them, then Matthew ought to have said, that from David to the Captivity there were seventeen generations; but inasmuch

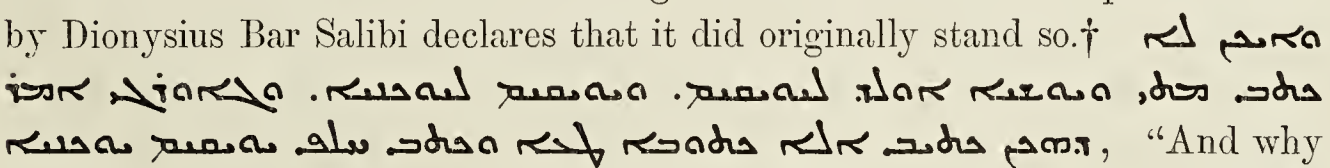
Evangelista commemorat, dicens: "Ab Abraham usque ad David regem generationes quatuordecim, et a David usque ad transmigracionem Babylonis generationes quatuordecim, et a transmigracione Babylonis usque ad Christum generationes quatuordecim." Iestas ergo quadraginta et duas generationes, quas velut mansiones Christus fecit descendens in Ægyptum mundi hujus, ipso numero quadraginta et duas mansiones faciunt, qui ascendunt de Ægypto.—Igitur in quadraginta duabus mansionibus perveniunt filii Israel usque ad principium capiendæ hæreditatis." &c. Origenis Opera. Omm. edit. Delarue, vol. ii. p. 375.

* Assemani has given the text of this part with a Latin translation in the second volume of his *Bibl. Orient.* p. 160; but it varies a little from that of the two manuscripts in the British Museum which I have compared (7184 and 12,143). George of the Gentiles, or George of Arabs, as he is otherwise called, was consecrated bishop in the year of the Greeks 998, A.D. 686 (see Assemani, *ibid.* p. 335). He is also cited by Barhebræus (see *ibid.* 283, &c.)

as Matthew wrote fourteen generations, we therefore perceive that Matthew himself did not omit them."

"Others say that the Christians of the Hebrews removed these three, in order to accommodate the generations from David to the Captivity to the number fourteen, because this number was cherished by them; for there is found occasionally a Syriac copy made out of the Hebrew, which inserts these three kings in the genealogy; but that it afterwards speaks of fourteen and not seventeen generations is because fourteen generations has been substituted for seventeen by the Hebrews, on account of their holding to the septenary number, which is much cherished by them, because on the fourteenth they were delivered from the bondage of the Egyptians."

"Others again say that Matthew omitted these names because they were abominable in the eyes of the people: for Ahazia connected himself with the house of Ahab when he sent ships to fetch gold; and he went up with Ahab to Ramoth Gilead, and the prophet rebuked him, and he was afterwards slain by Jehu: and Joash, because he put to death the sons of Jehoiada the priest: Amuzia also was slain in rebellion, having stirred up the king of Israel to war with him; and on his account, and by his hands, the wall was broken down and the Sanctuary violated; and for this reason Matthew omitted them. Let the reader, however, choose that which pleases him."

11. *Josia begat Jeconia*—as in the Greek. Some Syriac copies, however, inserted Jehoiakim.* The same George of the Gentiles who is quoted above by Dionysius Bar Salibi declares that it did originally stand so. †  "And why did not Matthew write, *and Josia begat Jehoiakim, and Jehoiakim Jeconia*. But George says that it was so written, but the transcriber made a mistake, and wrote Jehoiakim instead of Jeconia."

16. *To whom was espoused Mary the Virgin, which bare Jesus the Messiah*—With this the Old Latin version, before it was corrected by Jerome, agrees: *abcd*, ‡ "Cui desponsata virgo Maria: Maria autem peperit Jesus qui dicitur

* See *Versio Syriaca Philoxeniana*, edit. J. White, Oxon, 1778, pp. 2, 563.

† Add. MSS., Mus. Brit., 7184, f. 4.

‡ I use here the signs generally employed by the critical editors of the Greek Testament to distinguish certain well-known manuscripts—(a) Codex Vereellensis, (b) Veronensis, (c) Colbertinus, (d) Cantabrigiensis, Bezae; and for the Greek—(A) Codex Alexandrinus, (B) Vaticanus, (c) Regius Ephraemi palimpsestus, (D) Catabrigiensis, Bezae.

Christus.” The Greek reads, *τον ανδρα Μαρίας, εξ ης εγεννηθη Ιησους ο λεγομενος Χριστος*, which the printed editions of the Peshito follow.

17. According to the text of this copy, which introduces the three kings omitted in the Greek, the number from David to the Captivity ought to be seventeen races or generations, instead of fourteen. George of the Gentiles, cited above, says that Matthew did write here originally seventeen; and, indeed, the two words in the Hebrew character **שבעסרה** and **ארבעסרה** are sufficiently similar to have easily caused such an error, especially when one of them in either case must have occurred twice.

18. *The Messiah*—And so the Peshito, the Old Latin *abcd*, and the edition corrected by Jerome: Irenæus also read it so, but the Greek adds *Ιησου*.

19. *But Joseph, because he was a righteous man*—The Old Latin *abc* has *cum esset homo justus*, but the Greek *Ιωσηφ δε ο ανηρ αυτης, δικαιος ων*. In the next verse, 20, we find *thine espoused* instead of *την γυναικα σου*. The Peshito follows the Greek. In Luke ii. 5 she is called *Μαριαμ τῇ μεμνηστευμενη αυτω*; and Joseph, in the Protevangelium of James, is made to call her his *espoused*, but to deny that she was his *wife*. *η δε ειπεν, Και τις εστιν η γεννωσα εν τη σπηλαια; και ειπον εγω, Η μεμνηστευμενη μοι. Και ειπε μοι, Ουκ εστιν σου γυνη; και ειπον αυτη, Μαριαμ εστιν η ανατραφεισα εν τῳ ναῳ κυριου, και εκκληρωσαμην αυτην γυναικα. Και ουκ εστιν μοι γυνη, αλλα συλληψιν εχει εκ πνευματος αγιου.** In this verse we have “in a *vision* of the night” for *κατ’ οναρ* (see ii. 12).

21. *He shall save the world*—Greek *τον λαου αυτου*; Peshito, **ܡܫܠܢ**. The variation must have arisen from the similarity of **ܡܫܠܢ** and **ܡܫܠܢ**.

22. *By the mouth of Esaia the prophet*, Greek *δια του προφητου*; and Peshito **ܕܘܢܢܐ**, “*by the hand* of the Prophet,” which is merely an Aramaism, signifying the instrument, like *δια* of the Greek.

23. *Shall be called—our God with us*. Mar Yakub the Persian, mentioned above, cites this passage as follows, **ܡܫܝ ܕܝܘܕܝܐ ܕܠܟܝܐ ܕܚܕܝܐ ܕܠܘܕܝܐ ܕܥܡ ܚܘܒܝܐ ܕܡܝܐܪܝܬܝܐ**, “Lo a virgin shall conceive and bring forth, and his name shall be called Emmanuel, which is, *Our God with us*.”

25. *Took Mary, and dwelt purely with her till she bare the son, and she called his name Jesus*. Here again we have *Mary* instead of *την γυναικα αυτου*.

CH. II. v. 1. *of Juda*—with which the Peshito concurs; Greek *της Ιουδαιας*; but *Juda* was the reading of the Hebrew Gospel which Jerome had in his

* See *Evangelia Apochrypha*, edit. Const. Tischendorf, 8vo. Lips. 1853. p. 34.

hands : “Putamus enim ab Evangelista primum editum, sicut in ipso Hebraico legimus, *Judæ* non *Judææ*.*

7. *To them*—omitted in the Greek, but the Old Latin *abc* reads “paruit *eis* stella.”

11. *The boy*—in the masculine ; but the Greek *το παιδιον* ; the Codex Bezae D has here, and in the places where it occurs below, *τον παιδα* ; and at v. 16 the Greek text also has *παντας τους παιδας*.

18. *In Ramtha*—and so the Peshito. The Greek has *Ραμα*. This word signifies *the height*, and some of the translators of the original Aramaic Gospel into Greek rendered it so. Origen tells us, that in his days there were some copies which had this reading : *Τοπον υψηλον σημαινει το ραμα· διο και εν τισι των αντιγραφων βιβλιων ουτω γεγραπται, Εν τη υψηλη ηκουσθη.*† Jerome also writes “Quod autem dicitur in *Rama*, non putemus loci nomen esse juxta Gabaa, sed *Rama* ‘excelsum,’ interpretatur, ut sit sensus ; Vox in excelsa audita est, id est, longe lateque dispersa.”‡ It seems, however, to be certainly a proper name, and the same as that which, xxvii. 57, is called in the Greek *Αριμαθαια* ; in the Peshito the same word *ܪܫܝ* is always used where *Αριμαθαια* occurs in the Greek, Mark xv. 43, Luke xxiii. 51, John xix. 38. The Greek seems to have originated in the form *ܪܫܝܢ* with the Olaph prefixed, to facilitate the pronunciation of the Rish. This was very common in words of which the first radical was Rish, as is well known to all who are familiar with the Syriac language. I may state that I have found this form the most common in the earliest manuscripts.§ *The voice of Rachel*—the Greek omits *voice*.

20. *To take it away*—is not found in the Greek. It is like the passage, 1 Kings xix. 10, “and they seek my life to take it away.” But it would swell this preface to too wide an extent were I to proceed to notice the variations in this text, even at no greater length than I have done in these two first chapters, although I have omitted many which suggest several important considerations as to which were the very words of the Evangelist. I shall therefore only notice a few of the principal variations that occur in the remaining chapters, chiefly those which relate to additions or omissions, or such

* See Jerome’s Commentary on St. Matthew at this verse.

† See Origen. Cat. Gr. in Matt. ii. 18, cited by Simon. Hist. Crit. du Text du N. T. p. 399.

‡ See Jerome, *ibid*, at this verse.

§ See the passage cited from Mar Yakub, p. 7 above, when we have *ܪܫܝܢ* Areu for *ܪܫܝܢ* Reu.

as may seem especially to bear upon the subject of the original Aramaic text.

CH. III. v. 3. *written*—Greek *ο ρηθεις*, and Peshito *ܘܢܗܘܐ ܘܨܘܒܘܢ ܘܨܘܒܘܢ* *spoken of*; but Luke in the parallel passage, iii. 4, has *ως γεγραπται*. In the quotation from Isaiah xl. 3, we have *the paths of our God*, as in the Hebrew *לאלהינו*, which Mar Yakub the Persian also confirms, and one copy of the Old Latin *b*; but Mark and Luke both have *τας τριβους αυτου* as in the Greek text here.

4. *Was clad in raiment of the hair*—Greek *ειχεν το ενδυμα αυτου απο τριχων*. Mark i. 6, *ην ενδεδυμενος τριχας*.

5. *The children of Jerusalem*—an Aramaism, signifying simply the people or inhabitants of Jerusalem: *οι Ιεροσολυμιται*, as Mark gives it. The Greek has only *Ιεροσολυμα*, with which the Peshito concurs. Of the copies of the Old Latin, *a* reads *omnis Hierosolyma*, *b ex Herosolymis*, *c ab Ierosolymis*; the two latter as if it had been read *מן אורשלים* for *בני אורשלים*; all seeming to shew that there existed in the original from which they were taken some additional word, which afterwards was omitted. The Old Latin *a b c* agrees with this in having the plural *were coming*; and also *loins* in the preceding verse; while the Greek has both in the singular *εξεπορευετο* and *την οσφυν*. The word *river*, omitted in the Greek, is here added to *Jordan*, and so frequently throughout this text.

9. *and say not*—Greek *και μη δοξητε λεγειν*. Luke iii. 8, *και μη αρξησθε λεγειν*.

10. *Lo the axe is arrived*—Greek *ηδη δε—κειται*, and so Luke iii. 9. The variation must have arisen either from confounding *ιδε* with *ηδη* in the Greek, or *ܘܗܘܐ ܘܨܘܒܘܢ* with *ܘܗܘܐ ܘܨܘܒܘܢ*, *ηδη* in the Aramaic, while the difference between *arrived* and *laid* probably arose from the transposition of the letters in *סים* and *משי*.

11. *to bear*—Greek *βαστασαι*. In the parallel passage both Luke iii. 16 and Mark i. 7 have *λυσαι*; and in the latter some copies add *κνυσας*, although this word is omitted in the Codex Bezae D and in the Old Latin *a b c*. Did this variation arise from their having read in the Aramaic document *למשריו*, *to lose*, instead of *למשקל*, *to bear*?

14. *and John forbad*—with the Old Latin *a b c d*: Greek *ο δε διεκωλυεν* only. In the account of the baptism of our Lord there are several variations from the Greek text, which are suggestive of some interesting critical inquiries. I can, however, only mention one or two here.

16. The Spirit of God *rested* upon him; while the Greek has *ερχομενον επ' αυτον*, which the Peshito follows. The Gospel according to the Hebrews, which doubtless had the original Aramaic of Matthew for its basis, reads here, *et requievit super eum* (see Jerome's Com. on Isaiah ii. 1). John i. 32 has also *και εμεινεν επ'*

αυτον; and in Mark i. 10 several Greek manuscripts add *και μενον*: the Old Latin *b* has also *et manentem*, which the Coptic and Æthiopic versions confirm. *The Spirit of God* is here in the feminine according to the usage of the Aramaic, and so in the Peshito. In the Philoxenian version the masculine is employed to agree with the Greek, and probably with a doctrinal view.

17. *Thou art my son and my beloved*—Greek *ουτος εστιν ο υιος μου ο αγαπητος*; but the Codex Bezae D has *συ ει ο υιος μου*, and also the Old Latin *a*. This is likewise the reading both of Mark, i. 11 and Luke, iii. 22. Justin Martyr cites it, *συ μου ει ο υιος* (Dialog. Tr. 88). The Gospel according to the Hebrews also reads *tu es filius meus* (see Jerome, Com. on Isaiah xi. 1); and in like manner the Gospel of the Ebionites, *συ μου ει ο υιος ο αγαπητος* (Ephiphanius, Contra Hæres. 30. 13). The variation seems to have arisen from the Greek translator reading אית הו instead of אנת הו, and then having rendered it *ουτος εστιν* instead of *συ ει*. In this same verse for the reading *and a voice was heard from heaven* וקלא אשתמע מן שמיא the Greek has *και ιδου φωνη εκ των ουρανων*. Probably the Greek translator was led to omit a word from the alliteration of אשתמע and שמיא. for Mark i. 11 has *και φωνη εγενετο εκ των ουρανων*, and Luke iii. 22 *και φωνην εξ ουρανου γενεσθαι*, both differently from the Greek of Matthew. I may observe here, that in parallel passages of the Gospels, where the Greek of Matthew varies in some word from this Aramaic text, Mark and Luke generally vary likewise.

CH. IV. v. 1. *Spirit of Holiness*—that is, the Holy Spirit. The Greek has only *του πνευματος*: Luke iv. 1, has *πληρης πνευματος αγιου υπεστρεψεν απο Ιορδανου, και ηγετο εν τω πνευματι*. We have here *Satan*: Greek *του διαβολου*; but Mark i. 12 has *του Σατανᾶ*.

2. *Forty days*—Greek adds *και νυκτας τεσσαρακοντα*, which the Peshito follows; but both Mark i. 13 and Luke iv. 2 omit the *forty nights*.

4. *Jesus*—although omitted in other Greek copies, is found in Cod. Bezae D, and in the Old Latin *b c*, as well as in the corresponding passage of Luke. *thing*—I have given this rendering of the original אבך to distinguish it from אבך *word*, of the Peshito, which has followed the Greek *ρηματι*, and because of the original meaning of the Hebrew (Deut. viii. 3), כל מוצא פי יהוה, “whatsoever cometh out of the mouth of Jehovah (or the LORD).” The Peshito of Deuteronomy has rendered the Hebrew exactly, כל מוצא פי יהוה, “every thing that cometh out of the mouth of the LORD.” The *Lord* is the reading of our copy; but the Greek of Matthew has *Θεου*; and, indeed, this quotation, as we find it in the Greek of Matthew, is word for word from the Septuagint.

9. *worship before me*—Greek *μοι* only, which the Peshito follows, reading **ܕ**. Luke iv. 7 has *προσκυνησης ενωπιου μου*, and the Peshito has rendered it there exactly as it is here **ܕܘܢܐ ܕܐܠܘܗܐ**. This, which is more peculiarly an Aramaic idiom, is also more in accordance with the expression *Get thee behind me* in v. 10, which, although omitted in several Greek manuscripts and in the Peshito, is confirmed by the palimpsest Codex Ephraemi C, the Codex Bezae D, and the Dublin Codex Z, as well as by the Old Latin *a b c*.

11. *for a season*—omitted in the Greek and in the Peshito. If it did not belong to the original Aramaic Gospel it has probably been added from Luke iv. 13, *αχρι καιρου*, which the Peshito renders in that place as this copy has it here **ܕܘܢܐ ܕܘܢܐ**.

16. *have seen*—Greek in the singular *ειδε*, except the Codex Bezae C, which has *ειδον*, and is supported by the Old Latin *a b c*. *χωρα και* of the Greek is omitted here and also by *a c*.

17. *μετανοειτε* and *γαρ*, are omitted, thus marking a difference between the commencement of the preaching of Jesus and that of John the Baptist, iii. 2.*

18. *Andrieus*—as if it had been *ανδρειος* instead of *ανδρεας*. I find the same form also in an ancient martyrology dated A.D. 411.

19. *fishers*—The word **ܕܘܢܐ**, which I have translated thus, as in the English version, means *hunters* or *catchers* of any kind, and not simply *fishermen*, *αλιεις*, as we find it in the Greek. Luke, v. 10, has more accurately expressed the meaning of the Aramaic term by *ανθρωπους εση ζωγων*.

21. *while they were sitting*—this is not in the Greek.

22. *their nets*—The received reading here, chiefly upon the authority of B D a, is *το πλοιον και τον πατερα αυτων*, but the Old Latin *b c* and the edition of Jerome have *relictis retibus et patre*. Mark i. 20 reads, *τον πατερα αυτων Ζεβεδαιον εν τω πλοιω μετα των μισθων*.

24. This verse varies otherwise from the Greek, but principally by the addition of the words *and upon each one of them he was laying his hand*: this might have been added from Luke iv. 40, *ο δε ενι εκαστω αυτων τας χειρας επιτιθεισ*; or it might have been omitted by the Greek translator of the original Gospel from error on account of the similarity of the ending of the two consecutive sentences **ܕܘܢܐ ܕܘܢܐ** and **ܕܘܢܐ ܕܘܢܐ**. *all*—generally omitted in the Greek, is found also in Cod. Bezae D and in the Old Latin *a b c*.

* Some Greek copies omit these words according to the authority of a Scholiast on this verse cited by Griesbach.

had been read מנא הייתירותכון. The Peshito has מנאיתירעבדיןאנתון, following the Greek. Luke vi. 32 has ποια υμιν χαρις εστι, which the Peshito renders ܘܒܗܘܘܬܐ, ܐܢܬܐ, “what is your grace,” as here. Justin Martyr, Apol. i. 15, has τι καινον ποιειτε.

CH. VI. In the Lord's Prayer we have, v. 11, *constant of the day*, ܐܘܪܘܚܐ ܕܗܘܘܘܬܐ, which agrees exactly with *quotidianum* of the Old Latin *abc*, and with the reading of Cyprian. The Gothic version also uses a term meaning *continual*.* This would seem to imply that there was originally some other word in the place of *επιουσιον*, if the rendering of the Greek by Jerome, *super-substantialem*, be correct. Origen informs us that this term, which had not been previously used by any Greek author, was invented by the Evangelists themselves; and it seems to be not an improbable conjecture that it was suggested in some way by the original Aramaic. The Greek word in Hebrew letters would be אפיזיסיא. Will the comparison of this with אמינאדיומא suggest any probable solution? The words of Origen are η λεξις η επιουσιον παρ' ουδενι των Ελληνων, ουτε των σοφων ωνομασται, ουτε εν τη των ιδιωτων συνηθεια τετριπται. αλλ' εοικε πεπλασθαι υπο των Ευαγγελιστων. De Orat. 16.† Jerome informs us that in the Gospel according to the Hebrews he found the word מחר, and this also implies that there was formerly a different reading here. It would almost seem that our Lord referred to the precept of Numbers iv. 7, ולחם התמיד עליו יהיה, “and the continual bread shall be thereon,” which the Peshito renders ܘܠܘܬܐ ܕܐܘܪܘܚܐ ܕܗܘܘܘܬܐ, using the same expression as here. The Peshito has here ܘܕܫܘܢܦܢ ܕܗܘܘܘܬܐ, “of our need to day.”

12. *and forgive us our debts so that also we forgive our debtors.* Compare Luke xi. 2 of this copy. The Greek of Luke also has και γαρ αυτοι αφιομεν instead of ως και ημεις αφηκαμεν of the Greek of Matthew. The meaning of this petition, according to the text before us, would seem to be, “Forgive us, so that the sense of thy forgiveness may induce us to do the same to our brethren:” not as it is in the Greek, “Let thy forgiveness extend to us according as we extend our forgiveness to our brethren.”

13. *Thine is the Kingdom and the Glory*—omitting και η δυναμις of the Textus Receptus. The whole of this doxology is omitted by the Old Latin *abc*, by Greek copies B D Z, ‡ and Luke. Recent editors have therefore removed it from the Text, as having been probably inserted from the antient Liturgies.

* See Th. Marseschalli Observatt. in Versionem Gothicam Evangeliorum, p. 393.

† See J. Jac. Wetstenii, Edit. Nov. Test., Vol. i. p. 325.

‡ See Simon, Histoire Crit. du Texte du N. T. cxxxii. p. 404.

24. *sustain the one*, ܐܘܒܝܘܢ—with the Latin *sustinebit*. This may perhaps be translated as correctly in this place by *bear* or *endure*, to agree with the reading *patietur* of the Old Latin *a c*. The Greek is *ανθεξεται*, which Luke also has, xvi. 13, and is rendered in both places in the Peshito by ܐܘܒܝܘܢ *honor*, but in the Philoxenian version by ܐܘܒܝܘܢ, *take care of*. The Greek should have been *ανεξεται* here to correspond with this and the Latin text. Thus, in Matthew xvii. 17 for *ανεξομαι υμας* we have in this copy, and also in the Peshito, ܐܘܒܝܘܢܐܢ.

25. We have nothing here for *η τι πιητε*, which is also omitted in the Old Latin of *a b*, and in the edition of Jerome. *for the soul*—Luke also has, as here, *η γαρ ψυχη*, but the Greek reads *ουχι η ψυχη*, which the Peshito follows.

27. *μεριμνων* of the Greek is omitted, and also by the Old Latin *a b*.

30. *is gathered and*—This is not in the Greek.

32. *Your Father*—omitting *ο ουρανιος* with the Old Latin *a b c* and Cyprian.

CH. VII. v. 21. *he shall enter into heaven's kingdom*—These words, which seem to have fallen out on account of the repetition, are not found in most of the Greek copies, although there be some that retain them. They are, however, read in the Old Latin *a b c*, “*ipse intrabit in regnum cœlorum,*” and are cited by Cyprian and Hilary.

22. *have we not in thy name eaten and drunk*—These words, although not found now in the Greek copies, existed in those which were used by Origen, and are several times cited by him.* They are also quoted by Justin Martyr in his first Apology, 18, *Κυριε, κυριε, ου τω σω ονοματι εφαγομεν και επιομεν και δυναμεις εποιησαμεν*; and also in the Dialogue with Trypho the Jew, 76, *Κυριε, ου τω σω ονοματι εφαγομεν και επιομεν και προεφητευσσαμεν και δαιμονια εξεβαλομεν*. The fact that they existed originally in the Aramaic Gospel of St. Matthew seems also to be confirmed by the passage of Luke xiii. 26, *We have eaten and drunk in thy presence*, *εφαγομεν ενωπιον σου και επιομεν*.

CH. VIII. v. 2. *One man a leper*, ܐܘܕܝܘܢ ܗܘܐ ܠܥܝܘܒܝܘܢ—the Greek has only *λεπρος*; but Luke v. 12, nearer to this, *ανηρ πληρης λεπρας*. The word *ܐܘܕܝܘܢ* might easily have been omitted by the Greek translator on account of its similarity, consisting of exactly the same letters, with *ܐܘܕܝܘܢ* *πληρης λεπρας* immediately following.

3. *was cleansed from him the leprosy*—Greek *εκαθαρισθη αυτου η λεπρα*: Mark i. 42, *απηλθεν απ’ αυτου η λεπρα και εκαθαρισθη*: Luke v. 13, *η λεπρα απηλθεν απ’ αυτου*.

* See De Principiis, edit. Redepenning, p. 46. Griesbach, Nov. Test. at this verse; and Symbol. Crit. ii. p. 262.

4. (*beware*) *lest thou tell*—דלמא. The Greek supplies the ellipse of the original and reads *ορα μηδενι ειπης*, which the Peshito follows and adds *זי see*, and so Mark; but Luke has it differently, *και αυτος παρηγγειλεν αυτω μηδενι ειπειν. as commanded*—Greek *ο προσεταξεν*; Mark *α προσεταξεν*; but Luke, as here, *καθως*.

5. *after these things*—omitted in the Greek; but the Old Latin *abc* has *post hæc*.

9. *And there is to me authority also*—These words omitted in the Greek, although they may not seem to be necessary, render the sense more complete; and might have been omitted on account of the repetition of the same words, *תהית שולטנא* and *ואית לי שולטנא*. In the first place the centurion states that he was subject to a superior power, and then that he also had power over others set under him. The expression *under authority*, *υπο εξουσιαν*, is an Aramaism *כאלא דאח*; and thus we find *εκ της εξουσιης Ηρωδου εστιν*, Luke xxiii. 7, rendered, both in this copy and the Peshito, by *ואחא דאח כאלא דאח*.

14. *Simon Cepha*—Greek *πετρου* only. *Simon* is generally added throughout this copy. *a fever held her*—Greek *πυρεσσουσαν*; but Luke iv. 38 *συνεχομενη πυρετω μεγαλω*.

16. *But at the sun's setting came near before him all those that had devils*. The Greek is *οψιας δε γενομενης προσηνεγκαν αυτω δαιμονιζομενους πολλους*. Luke, in the parallel passage, iv. 40, has *δυνοντος δε του ηλιου*, which exactly corresponds with this reading and Mark i. 32, *οψιας δε γενομενης; οτι εδυσεν ο ηλιος*. The variation probably arose from confounding the original *רמשא οψיא* with *שמשא ηλιος*. Both Mark and Luke, although varying here in some respects, confirm the reading *all*, *παντες*, instead of the Greek *πολλους* of Matthew here. The word *קרבו*, *came near*, which I have translated in the neuter sense, may also have a transitive signification if it be taken in the Pael form: and as the cases here are not distinguished by terminations, as in the Greek, the following words *כלהוןאילין*, *all these*, may either be the subject or the object. The Greek *προσηνεγκαν*, therefore, in this latter case would be also correct. Mark has *εφερον*: Luke *ηγαγον*, and comes still nearer to this text, reading *παντες οσοι ειχον*, *all those that had*.

21. *and I will come*—These words are not in the Greek. They are also added twice in the parallel passage of St. Luke in this copy, although the Greek does not contain them, Luke ix. 59, 61.

22. *and thou come after me*—does not exist in the Greek, but in the corresponding passage Luke has in their stead *συ δε απελθων διαγγελλε την βασιλειαν του Θεου*.

CH. X. v. 33. *and before his angels*—Not in the Greek. In Luke xii. 9, there

is found *ενωπιον των αγγελων του Θεου*, from whence it seems this addition was made, if it did not exist in the original Aramaic Gospel.

CH. XI. v. 2. *Jesus*—Greek *του χριστου*; but the Codex Bezae B has *του ιησου*. *dispatched his disciples and sent to him*—Greek, *πεμψας δια των μαθητων αυτου ειπεν αυτω*. The Textus Receptus here has *δυσ*, evidently by an error for *δια*, which is also the reading of the Peshito, **ܕܝܐܘܪܝܢܐ ܕܡܬܝܘܠܝܢܐ ܕܝܗܝܫܘܥ ܕܝܥܝܢܐ ܕܝܗܝܫܘܥ**. Luke, in the parallel passage, vii. 19, has *δυσ*. The Old Latin *a b c* reads *discipulos* only. If the original Aramaic stood as in this text, the variation may have arisen from the Greek translator not fully perceiving the difference between the two words **ܫܠܚ** *to send away* or *dispatch*, and **ܫܠܗ** *to send with a message*. In this text the word **ܫܠܗ**, which I have rendered *sent to*, conveys in itself the force of sending a message, and from it is derived **ܫܠܗܐ** *messenger*, which the Greek expresses by *αποστολος*: thus in this copy, v. 16, the children are represented as sitting in the market, and *sending messages* to their companions, **ܫܠܗܐ ܕܡܬܝܘܠܝܢܐ**, where the Greek is *προσφωνουντα* or *προσφωνουσι*, which the Peshito has rendered by **ܫܠܗܐ** *calling*. Luke vii. 32 has also *προσφωνουσι*, where the Peshito translates by the same word **ܫܠܗܐ**. That part of Luke is lost from this copy.

5. *The poor are sustained*—Greek, *εναγγελιζονται*. The difference here is between the **ܡܫܬܝܒܝܪܝܢ** and **ܡܫܬܝܒܝܪܝܢ**, or if the **ܝ** be omitted, which is often the case, simply in the pronunciation. In the Apochryphal Gospel of Matthew, edited by Tischendorf, p. 96, this seems to have been the reading followed: “*et videant caeci et claudi ambulant recte et pauperes fruuntur bonis, et reviviscant mortui*.”

8. *and if not*, **ܘܐܠܐ**—Greek *αλλα*, probably suggested by **ܐܠܐ** in the original Aramaic. *among kings*—**ܒܝܬ ܡܠܟܐ**. The word **ܒܝܬ** means a *house*, and also, when used as a particle, *among*. We find, therefore, in the Greek Matthew, *εν τοις οικοις των βασιλεων*; and in Luke vii. 25, *εν τοις βασιλειαυσι*, either of which the reading of this text may express.

18. *to you*—This, although omitted in most of the Greek manuscripts, is found in some of considerable antiquity, as the **ܠ** of Griesbach or **ܗ** of Stevens, and others indicated by Griesbach and Birch. *And ye say*—the Greek here is *λεγουσι*. Luke, in the parallel passage, vii. 33, reads as here, *λεγετε*, and also in the next verse. The variation might have arisen from mistaking **ܘܐܡܪܝܢ ܐܢܬܘܢ** for **ܘܐܡܪܝܢ ܐܝܬ**.

20, *he shewed*—Greek *εγενοντο*. The variation must have arisen from the similarity of **ܗܘ ܗܝܠܐ ܗܘ ܗܝܠܐ** *εδειξε δυναμεις* and **ܗܘ ܗܝܠܐ ܗܘ ܗܝܠܐ** *εγενοντο δυναμεις*, which occurs in the next verse.

23. *art thou not exalted?*—Lachmann, on the authority of the Codex Vat. B. Cod. Ephr. C, and Cod. Bezae D, and the Old Latin *a b c*, has adopted this reading in his text.

27. *No man knoweth the Son but the Father*—The Greek here reads *επιγνωσκει*, and Luke, in the parallel passage, x. 22, *γνωσκει*; but Origen, Irenæus, Justin Martyr, and the Clementine Homilies, read *εγνω*, in the past tense. The Aramaic *ידע*, as here, is either past or present, according to the enunciation by the vowels; and this may account for the variation of the tenses.

CH. XII. 1. *And rubbing in their hands*—This is not in the Greek, but it is found in the Old Latin *c*, *et confricantes eas manibus suis manducebant*. Luke has, vi. 1, *και ησθιον ψωχοντες ταις χερσιν*; and Mark, ii. 23, *οδον ποιειν τιλλουτες τους σταχυας*; almost as if he had read the original Aramaic *מתברכין* or *ברכין* instead of *פרכין*. Codex Bezae D and the Old Latin *b c* omit *οδον ποιειν*.

2. *Why*—The Greek here is *ιδου*, apparently from confounding *מנה* and *הא*. The Old Latin *a* reads with this text *quid faciunt*. Luke vi. 2 reads *τι ποιειτε*, and Mark ii. 24 has *ιδε τι*, combining the two. *εν τω σαββατω* of the Greek is omitted here.

4. *Face-bread*—literally rendered from *כאכא לל* which exactly corresponds with the Hebrew *להם הפים*, 1 Sam. xxi. 6. This is translated in the Peshito there *כאכא לל*, “bread of faces;” and by the Septuagint, *τους αρτους της προθεσεως*, which is followed in the Greek text of Matthew. The Peshito of Matthew has rendered *כאכא לל* “bread of the table of the Lord.” The Philoxenian version servilely *כאכא לל* “bread of setting before.”

6. *For I say to you that lo*—Greek *λεγω δε υμιν οτι*. Cod. Bezae Dd reads *γαρ*, as here: and at verse 42 the Greek also has *ιδου*.

10. *whose right hand was withered*—Greek *χειρα εχων ξηραν* only; but Luke vi. 6 has *και η χειρ αυτου η δεξια ην ζηρα*; and so in the next words Luke reads exactly as here, *να ευρωσιν κατηγορειν αυτου*. The word *ευρωσιν* is an Aramaism, literally rendered from *אנא* *find*, and signifying *be able*. The Greek text here has *να κατηγορησωσιν αυτου* only.

13. *was restored*—and so the Peshito. Greek *απεκατεσταθη υγιης*. Both Mark iii. 5 and Luke vi. 10 omit *υγιης*, as well as the Old Latin *a b c* and Hilary.

15. *many men*—The Codex Vat. B has only *πολλοι*, with which the Old Latin *a b c* agrees. The Codex Bezae D and the Textus Receptus, with which the Peshito agrees here, have *οχλοι πολλοι*. The variation may be accounted for

by the reading of כנשא סגיאא for אנשא סגיאא, the former being οχλοι πολλοι, and the latter being sufficiently expressed by πολλοι only, without adding ανθρωποι. In the next verse אנשא ל to any, literally ανθρωπω, is also omitted in the Greek.

19. *He shall not cry and not strive*—Greek ουκ ερισει ουδε κραυγασει: but Hilary follows the order of this text, *non clamabit non contendet*.

22. *Then they brought before him one Man upon whom was a devil*—This reading will explain the variations in the Greek copies. The Aramaic use of the plural transitive is a very common method of expressing a passive sense. the Syriac, as it stands here, may be rendered equally well by προσηνεχθη δαιμονιζομενος, as it is read in Cod. Bezae D, which was also the reading of the Old Latin *abc*; or still more literally by προσηνεγκαν—δαιμονιζομενον, as it is found in the Cod. Vat. B. The omission or retention of the word *man* in the Greek was not important, being implied: the Old Latin *abc*, however, retained it.

And heard—omitted in the Greek, but found in the Old Latin *b*, *et audiret*. The term אשה, which I have translated *dumb*, means one who is deaf as well as dumb: the addition, therefore, here makes the sense more complete.

25. *But when he saw*—The Cod. Vat. B and the Textus Receptus read ειδως δε, which the Old Latin *abc* follows, *Jesus autem sciens*; but the Cod. Bezae D and some others have ιδων δε.

27. *From your children*—This is not in the Greek. It is also added in this copy at Luke xi. 19, but it is not found there in the Greek. It may have fallen out from the repetition of the consecutive words בניכון בניכון.

31. *All sins and blasphemies shall be forgiven to men's sons: but every one that against the Spirit of Holiness shall blaspheme, it shall not be forgiven to him*—Greek πασα αμαρτια και βλασφημια αφεθησεται τοις ανθρωποις, η δε του Πνευματος βλασφημια ουκ αφεθησεται. The reading of Mark iii. 28 comes nearer to this text, παντα αφεθησεται τοις υιοις των ανθρωπων τα αμαρτηματα και αι βλασφημια—ος δ'αν βλασφημηση εις το Πνευμα το αγιον ουκ εχει αφεσιω. Origen, in quoting this passage, has retained the Aramaic form υιοις των ανθρωπων, *men's sons*, as well as Mark. It is, however, identical in meaning with the simple ανθρωποις of the Greek of Matthew. The latter part of the verse is also confirmed by the Old Latin *b*, *qui autem in Spiritum Sanctum blasphemaverit non remittetur illi*.

32. *Every one that against the Spirit of Holiness shall blaspheme*—Greek ος, δ'αν ειπη κατα του πνευματος του αγιου. Origen reads βλασφημηση εις το αγιον πνευμα.

34. *the mouth bringeth forth*—This reading is confirmed by Cyprian, *emittit*. The Greek is λαλει.

38. *Then came near to him*—Greek *τοτε απεκριθησαν αυτω*—The Old Latin *b* agrees with this text in reading *adierunt*; and also in adding *aliquid* in this verse, *some sign*.

47. This verse is omitted in this text. The Cod. Vat. B also omits it, and the antient Paris manuscript, L of Griesbach or η of Stevens.*

CH. XIII. 2. *and he went up*, וסלק—Greek *ωστε—εμβαντα*. Assuming this to be as it stood in the original, the use of *ωστε* by the translator instead of *και* would seem to have been suggested by the two first letters וס ως.

4. *The fowl of the heaven*—Greek, *τα πετεινα* only, although three important manuscripts, E K M of Griesbach, add *του ουρανου*. This is also added in the Old Latin *b*, and was the reading used by Origen. In Mark iv. 4 and Luke viii. 5 some manuscripts add, and others omit, *του ουρανου*.

6. *and in the shining of the sun which was upon it, it sank down*—The word שבת, which I have rendered *it sank down*, from the root שבב, may perhaps be even more correctly rendered *was burnt*, from שוב. It would then come nearer to the Greek, *ηλιου δε ανατειλαντος εκαυματισθη*. *And because it had not cast root in the earth it withered*—Greek has *δια το μη εχειν ριζαν εξηραυθη*. Luke viii. 6 has *και φυεν εξηραυθη δια το μη εχειν ικμαδα*, leaving out *δια το μη εχειν βαθος γης, ηλιου δε ανατειλαντος* (Mark, *και οτε ανετειλεν ο ηλιος*) *εκαυματισθη* of both the Greek Matthew and Mark iv. 6. If he had an original Aramaic text like this before him, it is easy to perceive how he might have omitted this passage, on account of the similarity both of its beginning and ending with the next מטל דלית—שבת and מטל דלא—יבשבת. The similarity of the first syllable of עקרא, *root*, with *ικμαδα*, *moisture*, and perhaps some defect in the copy by which ד might have been read for ר, thus making *עקרא ικδα* instead of *עקרא*, might have caused the substitution of one for the other when the material signification would scarcely be altered.

7. *among*—Greek *επι*, Mark *εις*, but Luke *εν μεσφ*. *and the thorns rose up with it*—Greek omits *with it*; but Luke reads *συμφυεισαι αι ακανθαι*; Mark also seems to point to this having originally existed by reading *συνεπνιξαν αυτο*.

8. *and they increased and gave*—This is not in the Greek, but *αναβαινοντα και αυξανοντα* occupy the place of these words in the parallel place of Mark, and seem to imply their existence in the original Aramaic.

13. *That that which they see they may not see; and that which they hear they may not hear, and may not understand*—The Greek here is *οτι βλεποντες ου*

* See Griesbach Prolegomena, edit. D. Schultz, p. xcix; and Schultz's note, *ibid*.

βλεπουσιν, και ακουοντες ουκ ακουουσιν ουδε συνιουσιν. But the Codex Bezae D agrees with this text in reading *να βλεποντες μη βλεπωσιν κ. τ. λ.*, which the Old Latin *abc* and Irenæus also confirm, as well as Luke viii. 10 and Mark iv. 12. The Aramaic particle \daleth , representing both *να* and *οτι*, might have given rise to this difference. *That they may never be converted*—This, although omitted in most of the Greek copies, is found in Cod. Bezae D, and in other manuscripts indicated by Griesbach, as well as in the Old Latin *bc*, and in the parallel place of Mark.

14. *may be fulfilled—impleatur* as Irenæus has it: or it may be rendered *shall be fulfilled*, *πληρωθησεται*, as the Codex Bezae D, and *complebitur* as the Old Latin *c*, have it. The Aramaic ܫܠܡܢܝܢ bears either meaning. The Codex Vaticanus B, and others which read *αναπληρουται*, would seem to have followed a reading ܫܠܡܢܝܢ or ܫܠܡܢܝܢ , as in the Peshito.

16. *Happy your eyes that see, and happy your ears that hear*—The Greek has *οτι βλεπουσιν—οτι ακουουσιν*. The Aramaic ܕܝܢܝܢ and ܕܝܢܝܢ , on account of the twofold signification of the particle \daleth , may be rendered either way, *that see* and *that hear*, or *because they see* and *because they hear*: consequently we find in the Old Latin *abc qui vident* and *quæ audiunt*, with which Irenæus and Hilary concur, almost seeming to indicate that they followed another Greek version or recension which had understood the original Aramaic in this manner. This view seems to be confirmed by the fact of Hegesippus citing this passage thus, *μακαριοι οι οφθαλμοι υμων οι βλεποντες, και τα ωτα υμων τα ακουοντα*;* and Eusebius † informs us that Hegesippus used the Gospel according to the Hebrews and the Syriac.

19. *The seed*—Greek Cod. Vat. B. *εσπαρμενον*, with which the Old Latin *abc* agrees; Cod. Bezae D *σπειρομενον*; Mark has *τον λογον του εσπαρμενον*, like the Peshito here ܕܝܢܝܢ ܕܠܝܒܢ and Luke *τον λογον* only.

22. *And that which fell among thorns*—Greek, *οδε εις ακανθας σπαρεις*; and Mark, *οι εις τας ακανθας σπειρομενοι*; but Luke viii. 14, nearer to this, *το δε εις ακανθας πεσον*. Above, verse 7, Luke also agrees with *among thorns* of this by reading *εν μεσῳ των ακανθων*, where the Greek of Matthew has *επι τας ακανθας*, and Mark *εις*. These also have the former, *τα πετρωδη*, and the latter, *το πετρωδες*; while Luke exactly as this text, *την πετραν*. In the next verse, 23, *fell in the good ground*—the Greek and Mark have *σπαρεις* and *σπαρευτες*, but Luke *το δε εν τη καλη γη* only, where Codex Bezae D reads *εις την καλην γην*, carrying on

* See Grabe: *Spicilegium SS. Patrum*; Edit. alt., vol. ii. p. 213.

† *Εκ τε του καθ' Εβραιους ευαγγελιου και του Συριακου, και ιδιως εκ της Εβραιδος διαλεκτου τινα τιθησιν, εμφανων εξ Εβραιων εαυτον πεπιστευκεναι*: *Hist. Eccl. lib. iv. 22.*

πεσον from the verse preceding. In this copy of the Syriac the word נפל is supplied, viii. 15. The Old Latin *c* also has *quod vero cecidit*.

33. *Another parable*—without any thing more, which reading Codex Bezae D supports. It seems probable that it originally stood so; for while the palimpsest of Ephraim C has here παρεθηκεν αυτοις λεγων, the Codex Vat. B reads ελαλησεν αυτοις, with which the Old Latin *abc* agrees. At verse 31 also above, the Codex Bezae D, supported by the Old Latin *abc*, comes nearer to this text, by reading ελαλησεν, than the Codex Vaticanus B παρεθηκεν, which the Vulgate of Jerome follows. In this verse the woman is called חכימתא, *wise* or *prudent*; and this is omitted from the Greek, while τρια σατα not found in this text, occupies its space. It seems obvious that there was another word in the original. This perhaps might have been partially effaced or illegible, and the words τρια σατα have been suggested by Gen. xviii. 6. I ought to state that the observance of many such passages where similar variations occur in this text and the Greek of Matthew, and, indeed, in the parallel places of the other Evangelists, has led me to the conclusion that in some instances this must have arisen from a defect in the copy of the original rendering some words obscure and almost illegible.

35. *of old*: מן קדים, and in the original Hebrew, Ps. lxxviii. 2, מני קדם, which the Septuagint renders there απ' αρχης, and the Peshito נה סנהג as here. The Greek of Matthew is απο καταβολης, according to the Codex Vat. B, and Origen; but this seeming to represent an imperfect sense, κοσμου has been added in the Codex Bezae D, which reading is supported by the Old Latin *abc* and by Jerome's recension, as well as by the Peshito, נה סנהג חזכמה, ג. חלבא. The original seems to have stood as it is read in this text, and the word καταβολης to have been suggested by the similarity of the first syllable קד and κατ. It would not be difficult to point out several other instances where the choice of the Greek word appears to have suggested itself to the translator from this circumstance, a thing of usual occurrence in all translations. Compare especially xi. 22, where the word ανεκτοτερον seems to have suggested itself on account of the similarity of sound, ניה יתיר. This, taken in connection with verse 29 following, explains and shews the peculiar force of ניה as here applied to Christ and the last Judgment, and the rest, ניה, which he promises.

48. *The fishes that were good, good*—נהג גלבג לבג: The Greek has τα καλα εις αγγεια or τα καλιστα, as we read in Codex Bezae D, or *optimos pisces* of the Old Latin *ab*. The repetition of the word מבין מבין, has either an intensitive or successive force. Assuming that it stood thus in the original

Aramaic, the translator into Greek must have confounded **טבין**, *good*, with **במנין**, *into baskets*. In the Peshito, which follows the Greek, we have **במאנא**, and, according to Buxtorf Lex. Chal., this word is written either with or without the aleph. Scribitur promiscue cum א et absque eo. It appears from chapter xxi. 41, where he has rendered *κακους κακως απολεσει αυτους*, which is doubtless a misunderstanding of the original idiom **ביש ביש**, of not unfrequent occurrence, that the translator was not quite familiar with this reduplication, and the change, therefore, from **טבין** to **במנין** might very easily have arisen. In the Peshito, *κακως κακους απολεσει* has been restored to the idiomatic form **ביש ביש נובד**, as it is in this text.

55. *Is not this Joseph's son the carpenter*—The Greek omits *Joseph*, but the Old Latin *a b* have *filius Joseph fabri*.

CH. XIV. v. 5. *The people*: Greek, *τον οχλον*; but the Old Latin version *a b c* has *populum*; and so the Peshito. Again, in the next verse, *in the midst of the banquet*, *b c* have *in medio triclinio*, Peshito, **פנין פנין**, *before the guests*, and so the Armenian, while the Greek has *εν τω μεσσω* only.

6. *came in and danced*—the Greek *ωρχησατο* only; but in Mark vi. 22, although there is otherwise a considerable variation in the narrative, we find *εισελθουσης—και ορχησαμενης*.

13. There is nothing here to correspond with *εν πλοιω* of the Greek and **כאלפא** of the Peshito, which might have been inserted as a counterpart to *πέζη*, which represents **ברגל** of this text, although perhaps not correctly. *and the villages*—this is omitted in the Greek.

19. *And the disciples gave to the multitude*—The Greek has nothing to correspond with *gave*, but the Old Latin of the Codex Veronensis *b* has *posuerunt*; and the Peshito agrees with it in reading **אנתא set**. Compare xv. 36, where the Old Latin *a b c* agrees with this text in reading *dederunt*, omitted in the Greek.

20. *The remnants*—in the plural with the Old Latin *a b c d*. The Greek has *το περισσευον*. In the next verse also *a b c* agree with this text in omitting *ωσει* of the Greek. *from before them*—this is not in the Greek.

22. *And he commanded*: Greek *ηναγκασεν*, which the Peshito has rendered by **אלץ**, *he constrained*; but the Old Latin *a b c* has *jussit*. The Palimpsest of Ephraem C also omits *ευθεως*, as here.

24. *was separated from the land many stadia*—this is the same as the Codex Vat. B, *σταδιους πολλους απο της γης απειχε βασανιζομενον*; and so the Jerusalem Syriac. The Peshito also, in this place, substitutes **רחיקא distant** for **פריקא separated**. The Textus Receptus, and most Greek copies, have *ηδη μεσον της θαλασσης ην βασανιζομενον*, which is the reading supported by Origen:

the Old Latin *abc*, has *in medio mari jactabatur*: this text *and they were tormented*.

25. *The waters*—The Textus Receptus and Codex Bezae D here read *επι της θαλασσης*, and *abc* of the Old Latin *super mare*. Origen states that the true reading was *upon the waters*, and not *upon the waves*, *ου γεγραπται ηλθε προς αυτους περιπατων επι τα κυματα αλλ' επι τα υδατα*. But in the next verse we have here *upon the waves of the sea*. The Greek omits *waves*, and has only *επι της θαλασσης*, and the Peshito *on the waters* ܘܢܘܢܘ only. In the original Aramaic the words ܢܘܢܘ *waters* and ܢܘܢܘܢܘ *sea* consist of the same three letters, and hence doubtless arose the variation. At verse 29 all agree in the reading *waters*.

32. *when he went up*—Greek, *αναβαινοντων αυτων*; but the Old Latin *bc*, as here, *cum ascendisset*. Mark vi. 51 has *και ανεβη*.

34. *And when he went up to the dry land they came to Genesar*—Greek, *και διαπερασαντες ηλθου εις την γην Γεννησαρεθ*. The Codex Bezae D by the first hand before it was corrected has *γεννησαρ*, and the Old Latin *abcd Genesar* and *Gennasar*. The Peshito also retains *Genesar*, adding from the Greek *to the land*.

CH. XV. v. 2. *Commandments*—ܢܘܩܕܢܢ: and so in verses 3 and 6, where the Greek has *παραδοσιν*, which the Peshito follows.

3. *because that (or in order that) ye may establish*—the Greek has only the particle *δια*, and so again in verse 6.

5. *each*—ܘܢܘܢ, literally *man*. Greek *ος εαν ειπη*; but Mark *εαν ειπη ανθρωπος*. If the Aramaic stood as here, *εαν* might have originated in the first syllable ܘܢ of ܘܢܘܢ: Mark, although using *εαν ειπη* as in Matthew, has also retained ܘܢܘܢ in *εαν ειπη ανθρωπος*.

9. *The doctrines of the commandments*—Greek, *διδασκαλιας ενταλματα*. The Old Latin *abc* has *doctrinas et mandata*. The instances of ܘܢ and ܘܢܘܢ being confounded are very frequent, and this would bring the Latin to agree with this text.

12. *this word*—with which the Old Latin *abc* agree, reading *audito hoc verbo*. Greek has *τον λογον* only.

14. *They are blind leaders*—Greek, *τυφλοι εισιν οδηγοι τυφλων*; but the Codd. Vat. B and Bezae D omit the latter *τυφλων*.

15. *Explain*—ܘܢܘܢ: Greek, *φρασον*.

17. *In the purging or purifying*, ܘܢܘܢܘܢܘܢ: Greek, *εις αφεδρονα*. Mark seems to have had this word before him, and has therefore added *καθαριζων*

παντα τα βρωματα, vii. 19. This same word כְּבֻשָׁה is used in the Peshito, Luke ii. 22, for the Greek term καθαρισμος.

19. *Evil thoughts of murder and of adultery, &c.*—Greek only διαλογισμοι πονηροι, φονοι, μοιχειαι.

20. *for when a man shall eat bread while his hands are not washen, he is not defiled*—Greek το δε ανιπτοις χερσιν φαγειν ου κοινοι τον ανθρωπον.

23. *because lo! she crieth and cometh after us*—Greek has only οτι κραζει οπισθεν ημων; but the Old Latin of the Codex Veronensis *b* agrees with this, and reads *quia sequitur et clamat post nos*.

27. *and live*—not found in the Greek, but in the Peshito and the Jerusalem Syriac.

31. κυλλους υγιεις of the Greek is omitted here. These words are also omitted in the Old Latin of *b c*, and by Jerome.

32. *lo, three days*—Greek ηδη ημεραι τρεις, substituting ηδη for ιδε or ιδου, which the Peshito and Coptic retain. Cod. Vat. B omits ηδη. This Aramaic construction is easy and clear, however obscure the Greek may be*. *This multitude*—Cod. Bezae D adds τουτον: the Old Latin *b c* and Hilary, *huic*.

33. *a desert place*—Greek, ερημια; but C and Origen have ερημω τοπω.

34. *a few fishes*—Greek, ολιγα ιχθυδια, which seems to have arisen from כְּטִיבֵי כְּטִיבֵי meaning either *little fishes* or *few fishes*. In the next verse the Greek has ιχθυας.

36. *His disciples gave*—Greek οι δε μαθηται only; but the Old Latin *a b c* has *et discipuli dederunt*.

37. *From before them*—This is not in the Greek. Compare xiv. 20 and xvi. 9.

39. *Magadan*—The Textus Receptus has Μαγδαλα; Codd. Vat. B and Bezae D, Μαγαδαν; Palimp. Ephr. C, Μαγδαλαν; and the Old Latin *a b c* and Jerome, *Magedan*; Peshito, מַגְדָּלָה.†

CH. XVI. verses 2 and 3: οψιας—δυνασθε of the Greek are omitted here. They are also omitted in the Cod. Vat. B and some other copies, and do not seem to have been read by Origen. They are, however, found in the Peshito.

6. *Beware* וְרָחֲמָה—The Greek has ορατε και προσεχετε; but the Old Latin *a b c* has only *attendite vobis*, which exactly agrees with this text. Mark reads (viii. 15); ορατε, βλεπετε, which would be written in Aramaic וְרָחֲמָה. This comes very near to our word וְרָחֲמָה, and hence might have originated ορατε και προσεχετε of the Greek of Matthew, and ορατε, βλεπετε of Mark.

* See Griesbach Com. Crit., par. i. p. 131.

† See *ibid*, p. 133.

7. *And they were reasoning among themselves that they had not taken for them bread*—This is much nearer to Mark viii. 16, *και διελογιζοντο προς αλληλους οτι αρτους ουκ εχουσιν*, than to the Greek of Matthew, *εν εαυτοις λεγοντες οτι αρτους ουκ ελαβομεν*. The variation seems to have arisen from the similarity in the original Aramaic between *נסבו* *ελαβον* and *נסבן* *ελαβομεν*. The word *λεγοντες* is omitted in Cod. Ephr. C.

9. *also the five thousand*—The Old Latin *a b* agrees with this in reading *et quinque milium*. Cod. Vat. B and Textus Receptus have *των πεντακισχιλιων*, but Cod. Bezae D *τοις πεντακισχιλειοις*, as if the translator had taken the Aramaic prefix of *כאנא* in the second instance to represent the dative, which it may do, instead of being a repetition of the accusative as in the first. *which ate of them*—is not found in the Greek, and so also in the next verse.

12. *The leaven of the Pharisees and Sadducees*—Greek *της ζυμης των αρτων* only. *That, Beware*—in the imperative with the particle *γ* prefixed according to the Aramaic idiom. The Old Latin *d* has retained this in *attendite*; but the Greek translator has *προσεχειν* in the infinitive, apparently as if not quite familiar with this idiom he had taken the *γ* to indicate the subjunctive, and read, as the Peshito has translated *προσεχειν*, *אִתְּנִינָהּ*.

19. *The keys of the gates*—Greek has *τας κλειδας* only.

21. *Should endure much, and suffer from the elders*—Greek only *πολλα παθειν απο των πρεσβυτερων*: but in the parallel passages both Mark viii. 31 and Luke have *πολλα παθειν και αποδοκιμασθηναι*, which the Peshito renders *אִתְּנִינָהּ אִתְּנִינָהּ*. This is also the translation of Luke ix. 22 in this copy.

22. *and Simon Cepha came near and said, Spare thyself my Lord*—Greek *και προσλαβομενος αυτον ο Πετρος ηρξατο αυτω επιτιμᾶν λεγων* *Ιλεως σοι, κυριε*. The Cod. Vat. C has the latter part thus, *λεγει αυτω επιτιμων*. The phrase of the Greek *ιλεως σοι* is perhaps borrowed from the Septuagint *ιλεως μοι* to represent *לִי לִילֵהּ*, 2 Sam. xx. 20, xxii. 17; or it might have originated in the similarity of sound to some original Aramaic expressions. *סח*, as it is found in this text, which is equivalent to *μη γεινοιτο*,* and is often used by the Peshito to translate it, might have suggested *εως*. Perhaps it might have stood *סח לִילֵהּ*.

27. *works*—Greek, *την πραξιν*; but the Old Latin *a b c*, *opera*.

28. *And his glory*—This is not in the Greek text, although some copies cited by Griesbach have *εν τη δοξη* for *εν τη βασιλεια*. Origen has both.†

* See Rom. iii. 4, 6, &c.. In Luke xxvi. 16 *μη γεινοιτο* is rendered in this copy *סח ולֵהּ* *אִתְּנִינָהּ*, but the Peshito *כאנא כאנא* *אִתְּנִינָהּ*.

† See Griesbach Com. Crit. in textum Græcum N. T. part 1, p. 143.

CH. XVII. v. 2. *changed was the vision of his face to their eyes*—Greek *μετεμορφωθη εμπροσθεν αυτων* only; but Codex Bezae D and the Old Latin *abc* add *ο Ιησους* between *μετεμορφωθη* and *εμπροσθεν*, as if there had been some other word in the original Aramaic. Luke, in the parallel passage, ix. 28, seems to shew that this manuscript has retained the original words *εγενετο—το ειδος του προσωπου αυτου ετερον*. In this verse we have *snow*, which reading is also confirmed by D and the Old Latin *abc*; and in the parallel passage of Mark ix. 3 *ως χιων*.

5. *a cloud of light*—Although there are but few authorities for *νεφελη φωτος* rather than *φωτεινη*, Griesbach had inferred that this was the true reading.* *A voice was heard*—The Greek has only *ιδου φωνη*. The Old Latin *a* adds *audita est*, and Hilary. Mark ix. 7 has *ηλθε*, Luke ix. 35 *εγενετο*, but in the Clementine Homilies, iii. 53, it is read *ηκουσθη*, as here.

11. *that he may prepare*—which is equivalent to the infinitive *αποκαταστησαι* of Cod. Bezae D, with which the Old Latin *abc* concur. The Cod. Vat. B and Cod. Dubl. Z, with others, have *και αποκαταστησει*, which variation the common error of interchanging *η* and *η* sufficiently accounts for. Compare note on xv. 9 above

14. *and when Jesus came*—Greek *ελθοντων*; but Cod. Bezae D reads *ελθων*, which the Old Latin *abcd* and Jerome confirm. *And was entreating of him*—These words are not found in the Greek copies, but they exist in the Latin of the Cod. Veron. *b, rogans eum*; and Luke ix. 38 adds *δεομαι σου*.

15. *Be compassionate towards me: my son has a lunatic spirit*, literally *a son of the roof*, which the Greek renders *σεληνιαζεται*. The Greek here is *ελεησον μου τον υιον*, and the variation seems to have arisen from the repetition of *בר* in *עלי ברי בר אגרא אית לה בר*.

20. *The smallness of your faith*—with *ολιγοπιστιαν* of the Cod. Vat. B; but Cod. Bezae D, and the Old Latin version *abc*, and the edition of Jerome, read *απιστιαν*.

21. *τουτο δε το γενος ουκ εκπορευεται ει μη εν προσευχη και νηστεια* is omitted here, as also in Cod. Vat. B and the Jerusalem Syriac, Coptic, and Æthiopic versions. It bears the appearance of an explanatory note added from the margin. It is rejected by Mill but defended by Griesbach.†

27. *there*—with the Cod. Bezae D and the Old Latin *abc*, but omitted by others.

CH. XVIII. v. 3. *One of these children*—Greek *τα παιδια* only. In the

* See *ibid*, p. 143.

† See *ibid*, I, p. 146.

preceding verse the Cod. Bezae Dd agrees with this in reading *εν παιδιον, one child*, and so Origen.

6. *In the depths of the sea*—Greek *εν τω πελαγει της θαλασσης*: *a b c* of the Old Latin *in profundum maris*, and so Hilary.

7. *Woe to the world from the offences that are coming*—The last words, *that are coming*, are not in the Greek copies.

8. *Gihanna of fire*—as in the next verse. The Greek *το πυρ το αιωνιον* The Old Latin *a* has *Gehennam æternam*.

10. *that believe in me*—These words, although omitted in the editions, are also found in the Cod. Bezae D and in the Old Latin *b c*, and in the Coptic, Sahidic, and Anglo-Saxon versions, and Hilary.

11. *and that the Son of Man came that he might save that which was lost*—The only antient Greek manuscript which has these words is the Codex Bezae D. They are, however, found in the Old Latin *a b c*, and in Jerome's version, as well as in the Peshito and Philoxenian Syriac.

17. *Let him be accounted by thee*—Greek *εστω σοι* only.

25. *and all that he had should be taken*—Greek *και παντα οσα εχει και αποδοθηναι*.

30. *but he did not receive his entreaty*—Greek *ο δε ουκ ηθελεν* only.

35. The Textus Receptus adds here *τα παραπτωματα αυτων*, but this is omitted in the later critical editions.*

CH. XIX. v. 4. *he who made the male from the beginning, also the female he made*—With this the Old Latin of the Cod. Vercel. *a* agrees. The Greek varies by the addition of *αυτους*.

7. *whoso wisheth that he should put away his wife, let him give her a letter of divorcement*—The Greek has *δουναι βιβλιον αποστασιου και απολυσαι*, omitting the preceding words.

9. *towards her*—omitted in the Greek, which has only *μοιχεται*, and this is also the reading of the Old Latin *a b c*, and of Jerome's edition. The Cod. Vat. B, the Ephr. Palimp. C and Origen read *ποιει αυτην μοιχευθηναι*. This difference I suspect to have arisen from the original standing as it does here in the form *מגַר גַּאֵר לָהּ*, where the word *מגַר*, which is the infinitive intensitive, might have been mistaken for the participle transitive. Compare Matt. v. 32 in this text, where we have *מגַר לָהּ* for *ποιει αυτην μοιχευθηναι*, and *מגַר גַּאֵר* for *μοιχεται*, while the Peshito closely following the Greek has *גַּאֵר לָהּ מוֹיְכַתָּי* and *אֵת* only. Mark x. 11 has it *מויχεται επ' αυτην גַּאֵר לָהּ*, as here. The following of the Greek *και ο απολελυμενην γαμησας μοιχεται* is

* See Simon, Hist. Crit. du texte du N. T., p. 409. Griesbach Com. Crit., part 1, p. 151.

omitted here, in which omission Cod. Bezae D and the Old Latin *a b* concur.

11. *from God*—is not found in the Greek copies.

12. *For there are eunuchs*—The Aramaic term מְדִימְנָא, for eunuchs, means literally *faithful* or *believers*; and in our Lord's discourse there might have been an intention of double meaning in the word which he used in the original. *that he should endure, let him endure*.—דְּנִסְיַבְר נְסִיבְר. The Greek is χωρειν χωρειτο, which the Peshito renders דְּנִסְפֵק נִסְפֵק. In the verse immediately preceding, we find in this text סִפֵּק for χωρουσι. The meaning in both cases is nearly the same, and the variation probably has arisen for the similarity of דְּנִסְבְּר and דְּנִסְפֵּק.

14. *coming to me, i.e. to come to me*. These words are not found in the Greek copies; but both Mark and Luke, in the parallel passages, x. 14 and xvii. 16, have αφετε τα παιδια ερχεσθαι προς με, omitting ερχεσθαι in the latter part of the sentence.

16. *and one Man came near*—Greek και ιδου εις προσελθων. The alliteration of קָרַב גְּבֵרָא חָדָד might have caused the omission of גְּבֵרָא, and the reading רַחֵם הָאֱלֹהִים. Some manuscripts read here νεανισκος τις: Hilary, *juvenis*: Luke xviii. 18, τις αρχων; all perhaps implied in the word גְּבֵרָא “vir.” *Good teacher, what shall I do?* I have translated the original, מַלְפֹּנָא לְבָנָא טוֹבָא thus, referring לְבָנָא *good* to מַלְפֹּנָא *teacher*, which the more usual order of the syntax would seem to require. From the next verse, however, which reads here, *Why askest thou me concerning good*, it would appear that the proper rendering in this place should be *Master, what good shall I do*, as in the Greek of Matthew, διδασκαλε, τι αγαθον ποιησω, and, in some copies, διδασκαλε αγαθε, τι αγαθον. Mark, however, has it διδασκαλε αγαθε, τι ποιησω; and Luke, omitting the word *good* altogether, has only διδασκαλε, τι ποιησας. The Old Latin *b c* and Jerome's version follow the copies in which it is made to serve both ways, *Magister bone, quid boni?* There seems to be little doubt but that all these variations must have arisen from the original Aramaic having stood as here, and having admitted of both renderings. The word מַלְפֹּנָא *Teacher*, standing alone, is the usual style of addressing our Lord; and the following word, טוֹבָא *good*, is capable of being referred either to that or to the next word מְנָא. The alliteration also might have contributed to this, *Mal-fono tobo mono*. The reading of the next verse, *why askest thou me concerning good?* τι με ερωτας περι του αγαθου; has been already introduced into the text in the editions of Griesbach, Lachmann, Tischendorf, and Tregelles, instead of that

usually received, *τι με λεγεις αγαθον*, which is also the reading of Mark.* *That I may inherit*—Most Greek manuscripts have *σχω* or *εχω*, and the Old Latin *abc habeam*. Cod. L of Griesbach or *η* of Stevens, and some others, as well as Mark x. 17 and Luke xviii. 18 and x. 25 have, as here, *κληρονομησω*.

17. *God*—Omitted in the Greek, but it is added in the Old Latin *bc* and in Jerome's edition. Mark and Luke have in the parallel passages *ουδεις αγαθος ει μη εις ο θεος*.

20. *Lo, since I was a boy*—This is supported by Cod. Bezae D, *εκ νηοτητος μου*, the Old Latin *abc* and Origen, as well as Mark and Luke in the parallel passages. The Greek has been literally translated in the Peshito ܡܢ ܘܝܬܘܝܢ *from my youth*.

21. *go sell thy property*—Greek, *υπαγε, πωλησον σου τα υπαρχοντα*; Mark, *υπαγε, οσα εχεις πωλησον*: Luke *παντα οσα εχεις πωλησον*, omitting *υπαγε*, as if he had read in an Aramaic text like this ܠܘ ܢܐܢܢܐ *παντα* for ܠܘ ܢܐܢܢܐ *υπαγε*. *and take up thy cross and come after me*—The Greek is *και δευρο ακολουθει μοι* only. Mark adds, x. 21, *αρας τον σταυρον*. Compare Matt. x. 38, xvi. 24.

25. *and feared*—This is supported by the Codex Bezae D, *και εφοβηθησαν*, by the Old Latin *abc*, *et timebant*, and Hilary, *et metuunt*.

29. *in the world that cometh*—These words are not in the Greek; but the parallel passages, both of Mark x. 30 and Luke xviii. 30, have *εν τω αιωμι τω ερχομενω*. Irenæus also has *in hoc seculo et in futuro*, perhaps by error for *in seculo futuro* only. This might have been omitted in the Aramaic on account of the *ομοιο-τελευτον*, but not so in the Greek.

CH. XX. v. 7. *That which is just I will give you*—The Textus Receptus has here *και ο εαν η δικαιον ληψεσθε*; but these words are omitted in the Cod. Bezae D and Cod. Vat. B and others, and therefore have been removed from the text by Lachmann, Tischendorf, and Tregelles. The Coptic and Jerusalem Syriac agree with this in reading *I will give you* instead of *ληψεσθε*. Compare the next verse, *to them he would give more*: Greek, *οτι πλειον λημψονται*.

11. *and when they saw*—ܠܘ ܢܐܢܢܐ: Greek *λαβοντες*, as if the translator had taken ܠܘ ܢܐܢܢܐ from ܠܘ ܢܐܢܢܐ of the Hebrew for ܠܘ ܢܐܢܢܐ of ܠܘ ܢܐܢܢܐ, dropping the ܢ, which letter not unfrequently falls out in this text.†

* See Tregelles, Account of the Printed Text of the Greek New Testament, p. 135. Simon, Hist. Crit. du Texte du N. T., p. 409, and Griesbach, Com. Crit., par. 1, p. 154.

† See xxi. 36, 37, where two instances occur of ܢ falling out before ܢ: ܠܘ ܢܐܢܢܐ for ܠܘ ܢܐܢܢܐ, and ܠܘ ܢܐܢܢܐ for ܠܘ ܢܐܢܢܐ.

13. *do not trouble me*—Greek *ουκ αδικω σε*. The Aramaic *לא תהרני* is used in the Peshito, Luke xi. 7, for *μη μοι κοπους παρεχε*.

17. *his twelve*—The Textus Receptus reads *τους δωδεκα μαθητας* with the Cod. Vat. B and others ; but Codd. Bezae D, Dubl. Z, and Origen omit *μαθητας*; and the Old Latin *a c* adds *his*.

19. *and they shall mock at him*—Greek *εις το εμπαιξαι*. The difference between these is only in the reading of *ך* for *ר*, which change frequently occurs. Had it been written *רנבוהון*, the Greek rendering would have been correct ; but Mark has it exactly as here, *και εμπαιξουσιν, רנבוהון*. At ch. xi. v. 10, xvii. 12, compare *רנתקן*, which I have translated *that he may prepare*, but it may also be *who shall prepare*, *ος κατασκευασει*, as we find it in Luke, with which the Codd. Vat. B, Bezae D, Dubl. Z, and Origen agree in reading *ος*: while the Cod. Guelf. P and the Old Latin *a b c* have *και*, all of which the interchange of *ר* and *ך* in the original will at once account for.

21. *My Lord, that these my two sons may sit*—Instead of *My Lord* the Greek reads *ειπε*. This has doubtless arisen from the similarity of *מרי My Lord* and *אמר bid*, which the Peshito following the Greek has, *and in thy glory*—This is not in the Greek. Mark, in the parallel passage, x. 37, has *εν τη δοξη σου*, instead of *εν τη βασιλεια σου*, and hence, perhaps, this addition here. Compare ch. xvi. v. 28 above.

22, 23. Many copies of the Greek add here *και το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι*; and these words are found in the Textus Receptus. Griesbach, Lachmann, Tischendorf, and Tregelles have removed them from the text. Origen, in his commentary on Matthew, says that they belong to Mark, *η ως ο Μαρκος ανεγραψε, Δυνασθε το ποτηριον πειν ο εγω πινω, η το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι*: Mark x. 38, 39.*

28. *But you, seek ye that from little things, &c.*—This addition is found also in the Old Latin version *a b c*: and in the Codex Bezae, Greek and Latin, in the terms following.

Υμεις δε ζητειτε εκ μεικρου αυξησαι και εκ μειζονος ελαττον ειναι. Εισερχομενοι δε και παρακληθεντες δειπνησαι, μη ανακλεινεσθαι εις τους εξεχοντας τοπους, μη ποτε ενδοξοτερος σου επελθη, και προσελθων ο δειπνοκλητωρ ειπη σοι, ετι κατω χωρει και κα-

Vos autem quæritis de minimo crescere, et de magno minui. Introeuntes autem et rogati cœnare, ne discubueritis in eminentibus locis, ne forte dignior te superveniat, et accedens cœnæ invitator dicat tibi: Adhuc deorsum

* See Origen, Com. in Matt. Opp. edit, Delarue iii. p. 717; Tregelles, *ibid*, p. 140; and Simon, *ibid*, p. 411.

(*i. e.* infima) et post te accedat alius conviva, dicatque tibi invitator, Amice interiorius (*i. e.* eminentius) discumbe : tunc tibi honorificentius erit, quam si te exterius (*i. e.* inferius) detrudant." This passage was also known to Hilary, and seems to have had a place in the copy of St. Matthew used by Juvencus in the first half of the fourth century, when he wrote his poetical paraphrase of the Gospels, which, according to Jerome, represented the text almost literally in hexameter verses.* He has rendered it thus:—

At vos ex minimis opibus transcendere vultis,
 Et sic a summis lapsi comprehenditis imos.
 Si vos quisque vocat cœnæ convivia ponens,
 Cornibus in summis devitet ponere membra
 Quisque sapit, veniet forsitan si nobilis alter,
 Turpiter eximio cogetur cedere cornu,
 Quem tumor inflati cordis per summa locaret.
 Sin contentus erit mediocria prendere cœnæ
 Inferiorque dehinc, si mox conviva subibit,
 Ad potiora pudens transibit strata tororum.†

We have therefore in favour of this passage, in the East, the testimony of this very early Syriac copy ; among the Greeks,‡ that of the antient Codex Bezae, and of the Greek copies made use of by the author of the note in the margin of the Philoxenian version, and the Peshito above mentioned ; and in the West, that of the Old Latin and not less than four venerable MSS. in Anglo-Saxon, which, as Mareshall, and, after him, Simon, observes, must have been made from the Latin previously to its having been corrected by Jerome ; as well as the evidence of Hilary, and of Juvencus in Spain in the time of Constantine. Whether it formed a part of the original Gospel of St. Matthew, and, from some cause or other, came to be omitted in the greater part of the Greek copies,§ and those versions which followed their authority, or whether it be an addition from some of the

* De Script. Ecc. "Quatuor Evangelia hexametris versibus pene ad verbum transferens."

† See Juvencus, Hist. Evang. Lib. iii. Simon, Hist. Crit. par. iii. ch. 23.

‡ Griesbaeh rejects the opinion of Bengel and others who supposed that this addition was made to the Greek of the Cod. Bezae from the Latin. Com. Crit., par. 1, p. 167. Syubl. p. ex.

§ Ne pourroit-on pas même conjecturer, qui celui qui a traduit d'Ébreu en Grec l'Original de Saint Matthieu, la abrege en quelques endroits, et qu'il a quelquefois pris la liberté d'en traduire plutôt le sens que les mots? Au moins il semble qu'il ait usé de cette liberté dans les passages du Vieux Testament qui y sont citez, et qui ont plus de conformité avec la Version Grecque des Septante, qu'avec le Texte Ébreu. See Simon, Hist. Crit. du Texte N. T. ch. ix. p. 98.

uncanonical Gospels, similar to that which the history of the woman taken in adultery, in St. John viii. 2—11, is by many supposed to be, every reader must judge for himself.* It certainly belongs to the most antient times of Christianity; and the fact of the same advice of our Lord in very similar words being found in the Gospel of St. Luke would at least make it appear that it is to be referred ultimately to him, whatever might have been the channel through which it has been derived.

34. *and we may see thee*—These words are not found in the Greek. In the same manner, we find in this copy, at Luke xviii. 41, *I may see thee*.

CH. XXI. 1. *and when he came near*—Greek, ηγγισαν in the plural; but the Old Latin *b*, and the Cod. Palat. edited by Tischendorf, the Jerusalem Syriac, Origen, and others have the singular as here. *Two of his disciples*—Greek, δυο μαθητας only; but the Old Latin *a b c* adds *his*; and Mark and Luke exactly as here, δυο των μαθητων αυτου. *The mount of Beth Zaithe*—This is the Mount of Olives—*Ορος των ελαιων*, as the Greek has it. The proper name of the place seems, however, to be as I have given it here—Mount of *the Place* of Olives, like the preceding word Beth Phage, the Place of unripe Figs. In the one instance the Aramaic name has been retained in the Greek, Βηθφαγη: in the other it has been translated *Ορος των ελαιων*. Any reader of the New Testament must have observed that the word Beth, literally meaning a house or abode, very frequently enters into the composition of proper names, as Bethabara, the Place of the Fords or Passes; Bethsaida, the Place of Fishing, &c.

2. *lo*—Greek, και ευθεως; omitted in the Old Latin *a b c* and by Luke. *and her colt at her side*—Greek και πωλον μετ' αυτης; but both Mark xi. 2 and Luke xix. 30 have instead εφ' ου ουδεις ανθρωπων κεκαθικε. Whence this variation? Might it not have arisen from their having read the original Aramaic differently from the translator into Greek, with the change of 7 for 7 so frequently oc-

* Il se peut faire que cette histoire ait été prise de quelque ancien Livre apocryphe, où elle étoit commune dans les premiers siècles du Christianisme; et peut-être croyoit-on qu'elle venait des Apôtres, ou de leurs Disciples. C'est pourquoi ceux qui ont osé retoucher en tant d'endroits les premiers Exemplaires du Nouveau Testament dans la seule vûe de les rendre intelligibles à tout le monde, n'auront aussi fait aucune difficulté d'y ajouter ces sortes d'histoires qu'ils croyoient être veritables. Nous avons vû cy-dessus de semblables exemples dans l'Evangile des Nazaréens. Si nous avions aujourd'hui un assez grand nombre de cette sorte d'Exemplaires qui étoient avant Saint Jérôme, principalement dans les Eglises d'Occident, on pourroit y découvrir quelques autres additions qui nous sont presentiment inconnûes, parce qu'il ne nous reste presque rien des Livres de ces premiers temps.—Ibid, ch. xxx. p. 376. See also Griesbach, Com. Crit. par. i. p. 167.

curring? The slight transposition of one letter and the omission of a slight stroke turns *ועילה על גבה* of this text into *רעליה על גבר*, *εφ' ου ανθρωπος κεκαθικε*; or perhaps *רעליה לא גבר εφ' ου ουδεις ανθρωπων*.

5. *Cometh to thee just and meek*—The word *just* is not found in the Greek copies, but it is in the passage of Zechariah ix. 9. *צדיק ונושע הוא עני ורכב על חמור ועל עיר בן אתנות זדיקא ופרוקא ומכינא ורכיב על חמרא ועל עילא בר אתנא פרוקא*, which the Peshito has rendered *זדיקא ופרוקא*, as in this text, only with the omission of *פרוקא*, which might easily have fallen out on account of the *ομοιοτελευτου* after *זדיקא*, or have been intentionally omitted from among epithets indicative of meekness. Compare what Origen says on the variation of this citation in Matthew and John.*

9. *and many went out to meet him, and were rejoicing and praising God concerning all that which they saw*—This passage is not found in the Greek. If it be not a part of the original Aramaic of St. Matthew, it would appear to have been supplied from the parallel passages of Luke and John conjointly; for in Luke we read *ηρξαντο απαν το πληθος των μαθητων χαιροντες αινειν τον Θεον φωνη μεγαλη περι πασων ων ειδον δυναμεων*, xix. 38; and in John *και εξηλθον εις υπαντησιν αυτω*, xii. 13.

12. *temple of God*—the addition *of God* is supported by the Codex Bezae D and the Old Latin *a c*. At verse 6 above, *c* also adds *Jesus* with this text.

13. *for all nations*—These words are not found in the Greek copies, but they exist in the original of Isaiah lvi. 7, and in the parallel place of Mark xi. 17, *πασω τοις εθνεσιν*, and also in Luke xix. 46 in this copy.

14. *the blind and deaf*—The Greek has *τυφλοι και χωλοι*.

16. *They say, Hearest thou not*—*אמרין לא שמע אנת*: Greek, *ειπον αυτω, Ακουεις*; as if the translator had read *λε αυτω* for *λε ουκ*, thus *אמרין לה שמע אנת*. Two Greek manuscripts, F, H, cited by Tregelles, have *ουκ*; and so reads the Memphitic version.

21. *shall be to you so, i. e. ye shall have it so*—Greek, *γενησεται* only.

23. There is nothing here that corresponds with *διδασκουτι* of the Greek, nor is there in the Old Latin *a b c*.

24. *this word*—Greek, *λογον ενα*. The variation must have arisen from the similarity of *הדא this*, and *הדא one*, seeming to prove that this text was originally written in the square Hebrew character, as there is not the same similarity between *אנא* and *אנא*

28. *και προσελθων* of the Greek is omitted here.

* Com. in Matt. Edit. Delarue, vol. iii. p. 738. Cited also by Lachmann at this verse.

29. *to the vineyard*—This, omitted in most of the Greek copies, is found in the Codex Bezae D, and in the Old Latin *a b c*.

30. *Yea, my Lord*—Greek *εγω, Κυριε*, which the Peshito renders אֲנִי. The difference lies between אֲנִי *ואי* and אֲנִי *εγω*. The Old Latin has *eo, Domine*, probably a corruption for *ego*, and Cod. Bezae D *εγω Κυριε, υπαγω*: Chrysostom *απερχομαι*.*

31. *seemeth to you that he*—This is not in the Greek: probably omitted because occurring two verses above. *The first*—with the Textus Receptus, the Old Latin *c*, and Jerome. Lachmann and Tregelles have in their editions *ο υστερος*.†

34. *that they might send to him the fruits*—Greek *λαβειν τους καρπους αυτου*. Luke xx. 10, has *να απο του καρπου του αμπελωνος δωσουσιν αυτω*.

37. *perhaps*—This is not in the Greek; but the Old Latin *bc* have *forsitan*, which is supported by the Peshito as well as by other versions and Irenæus. Luke also reads *ισως τουτον εντραπησουνται*.

39. *and the inheritance shall become ours*—Greek *και σχωμεν την κληρονομιαν αυτου*; but the Old Latin *abc* have *et habebimus hereditatem*, which exactly agrees with this: and so Mark xii. 7, *και ημων εσται η κληρονομια*; and Luke xx. 14 the same, only changing *η* for *η*, *να ημων γενηται η κληρονομια*; though in Luke the Old Latin *c* read as here *et fiet*; and in this copy in Luke we have וְתִהְיֶה יִרְתוּתָא דִּילָן.

41. *Evilly, evilly will he destroy them*—The intensitive form of *ביש ביש* repeated: the translator does not seem to have been familiar with this, and therefore has rendered *κακους κακως απολεσει αυτους*, and the Latin *malos male perdet*. The Peshito retains the idiomatic expression as here.‡ Both Mark and Luke have substituted for *ביש ביש* *evilly, evilly, ελευσεται*, probably from some defect in the original MS. almost as if there had been read in Hebrew *בוא יבוא*.

CH. XXII. 2. *banquet*—*משתותא*, literally, a *Symposium* or *drinking party*. The Greek has *γαμους*. Luke in the parallel passage, xiv. 16, has *δειπνον μεγα*. *Γαμου* was probably supplied for the sake of euphemy by the translator, having also perhaps regard to the marriage feast mentioned in John ii.

7. *and the king was wroth*—The Greek copies add *ακουσας*, but the Cod. Vat. B omits it. *his army*—Most Greek copies have *στατευματα*; but Cod. Bezae D has the singular form as here, and so the Old Latin *abc*. *with fire*—Greek omits this.

* See Griesbach Com. Crit., par. ii. p. 7.

† See *ibid*, p. 2.

‡ Compare iv. 24 and xiv. 35 above, where the Greek for *ביש ביש עבירין* of this text is *κακως εχοντας*.

9. *amongst the highways*—לְבֵית אֹרְחוֹתָא, or literally *to the house or place of highways*. Greek, ἐπι τὰς διεξόδους τῶν ὁδῶν, which the Peshito follows ܠܡܢܢܐ ܠܡܢܢܐ ܠܡܢܢܐ. In the next verse we have the same Aramaic expression, but the Greek is εἰς τὰς ὁδοὺς only. Luke xiv. 21 has εἰς τὰς πλατείας καὶ ῥυμᾶς τῆς πόλεως, which this copy translates ܠܡܢܢܐ ܠܡܢܢܐ ܠܡܢܢܐ, “the streets and lanes (little streets) of the city.” *the banquet house*—בֵּית מִשְׁתֻּׁׁתָא : Greek τοὺς γάμους; and in the next verse *banquet house* is represented by ὁ γάμος; but Cod. Vat. B has ὁ νυμφῶν. Luke, in the parallel passage, has ἵνα γεμισθῇ ὁ οἶκος μου, introducing the word *house*, which is not found in the Greek of Matthew.

13. *Seize him by his hands and by his feet, and take him out*—This reading is supported by the Cod. Bezae D, ἀρατε αὐτὸν ποδῶν καὶ χειρῶν καὶ βαλετε αὐτὸν, and the Old Latin *abc*, and Irenæus. The Textus Receptus has δεσαντες αὐτοῦ ποδας καὶ χειρας ἀρατε αὐτὸν καὶ ἐκβαλετε.

15. *catch him*—that is, like a hunter, or fowler, or fisherman. The Greek has παγιδενσωσιν, but Mark xii. 13 exactly as here, ἀγρευσωσιν.

16. *The servants of Herod*—Greek τῶν Ἡρωδιανῶν, which the Peshito expresses by ܘܢܘܩܝܐ ܕܒܝܬܐ, *those of the house of Herod*. It would appear that they were servants of Herod, from whose province Jesus came (see Luke xxiii. 7), who went with the disciples of the Pharisees prepared to seize upon Jesus, and deliver him up to the secular power of Herod, should he have given any answer to their question that would have denied the right of the Roman emperor to collect tribute from the Jews (compare Luke xxiii. 2). *For thou acceptest not the person* (literally, “takest not by the face”) *of man*, that is, *of any* ܘܢܘܩܝܐ—Greek οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων; and so Mark xii. 14; but Luke xx. 21 retains the idiom οὐ λαμβάνεις πρόσωπον, omitting τῶν ἀνθρώπων, but still accurately rendering the Aramaic ܘܢܘܩܝܐ, which, although it be literally *of man*, really means *of any*, and was therefore not necessary for the sense in Luke. Had the meaning been τῶν ἀνθρώπων it would have been ܘܢܘܩܝܐ, as the Peshito has rendered the Greek; or, perhaps still more properly, ܘܢܘܩܝܐ, *of men's sons*, as I have always translated it in these Gospels, to mark the distinction. Hegesippus, himself a Jew and well acquainted with the language, has retained the Aramaism and translated literally the words of the Jews addressed to James the Just *ὅτι δίκαιος εἶ, καὶ ὅτι πρόσωπον οὐ λαμβάνεις*.* There is sufficient resemblance between βλέπεις εἰς and λαμβάνεις to warrant the conjecture that the change might have been made by a transcriber ignorant of the Aramaic idiom λαμβάνειν πρόσωπον.

* See Eusebius, Hist. Ecl. ii. 23.

17. *Head-money*—The Greek Matthew and Mark have *κηνσον*, the Latin *Census*; and Luke *φορον*.

18. *their thoughts*—Greek *την πονηριαν αυτων*. One antient Latin manuscript, Cod. Rehdigeranus, cited by Schulz*, reads *cogitationes*. Hilary has *interna cogitationum secreta*. Mark xii. 15 has *υποκρισιω*; Luke xx. 23 *την πανουργιαν*, which reading Origen also confirms; and this is rendered in this manuscript *בישותהון*, the same word as the Peshito employs here in Matthew. There is sufficient resemblance between *בישותהון* “thoughts,” and *בישותהון* “wickedness,” to lead to the conjecture that this variation might have arisen from some defect in the Aramaic copy.

22. *and left him*—Greek *και αφεντες αυτον*: Luke xx. 26 has *εσιγησαν*; and Mark omits this. The similarity between *שבקו they left* and *שתקו, they were silent* seems to have caused the variation.

24. *Moses said to us*—Greek *ειπεν* only, omitting *to us*; but the Aramaic *אמר* means *commanded* as well as *said*. Mark xii. 19 and Luke xx. 28 have both *εγραψεν ημιν*, substituting *wrote*, instead of *said*, and retaining *to us*; although therefore the Aramaic *אמר* might be employed in both cases, the Greek translation *ειπεν* would seem to be properly applied only in the case of those to whom Moses actually spake. This might have been the reason why Luke and Mark substituted *εγραψεν* for *ειπεν*, and the Greek translator dropped, *to us*.

25. *died and left not children*—Greek *ετελευτησε, και μη εχων σπερμα*; Mark xii. 20, *αποθνησκων ουκ αφηκε σπερμα*; but Luke xx. 29, *απεθανεν ατεκνος*.

28. *unto the seven of them she was, i. e. the seven of them had her*—Greek *παντες γαρ εσχον αυτην*. The Old Latin of Codd. Veron. *b* and Palat. *e* has *septem enim eam habuerunt*; and both Mark and Luke *οι γαρ επτα εσχον αυτην γυναικα*.

31. *That God said*—Greek *το ρηθεν υμιν υπο του Θεου λεγοντος*: Mark xii. 26 also varies here, *εν τη βιβλη Μωυσεως επι του βατου, ως ειπεν αυτω ο Θεος λεγων*. Justin Martyr, Apol. i. 63, has *το ειρημενον εκ βατου τω Μωσει*.

34. *when they saw*—Greek *ακουσαντες*; Peshito *אבא אבא*. *assembled near him*—Greek *επι το αυτο*, which the Peshito renders *אבא אבא* *together*; but Cod. Bezae D and the Old Latin *b c* read as here, *επ' αυτον, ad eum*: Hilary *adversus eum*.

35. *one of them a scribe*—Greek *νομικος*, which the Peshito here has rendered *אבא אבא*, *knowing of the law*. Mark xii. 28 has *εις των γραμματεων*, and, v. 32, *ο γραμματευς*. In the next verse, 36, we have *great and first*; Greek *μεγαλη* only, but Mark *πρωτη*: at verse 38 the Greek has both. We have the

* See his edition of Griesbach's New Testament at this place.

Aramaic באורייתא rendered in the Greek *εν τῷ νόμῳ*, and the Peshito following retains the Greek word *κωλυων*. *and said to him*—This is omitted in most of the Greek copies, but it is found in Cod. Bezae D, the Textus Receptus, and the Old Latin of *b c*.

37. *from all thy heart, and from all thy soul, and from all thy strength*—which the Greek has *εν ολη τη καρδια σου και εν ολη τη ψυχη σου και εν ολη τη διανοια σου*, while Mark has the passage exactly as here, *εξ ολης της καρδιας σου και εξ ολης της ψυχης σου και εξ ολης της ισχυος σου*, and so the Peshito. Instead of *strength* or *της ισχυος*, as Mark has it, which seems undoubtedly to be the true reading, referring to Deut. vi. 5, whence the words are quoted, we have in the Greek *διανοια*. Whether *διανοια* be a corruption from the word *δυναμει*, which we find used to translate the Hebrew *כח* in the Septuagint, or whether the Greek translator of Matthew read *הונך thy mind*, for *הולך thy strength*, or from what other cause this variation arose, the reader must judge for himself.

42. *What say ye?*—Greek *τι υμιν δοκει*. Both Mark and Luke have *πως λεγουσιν οι γραμματαις*.

43. *by the Spirit of Holiness*—Most of the Greek copies have *εν πνευματι* only. Griesbach cites one or two which add *αγιω*. The Jerusalem Syriac reads as here. Mark xii. 36 also has *εν τῷ πνευματι τῷ αγιῳ*; but Luke xx. 42 *εν βιβλω ψαλμων*. *My Lord*—Greek *κυριου*.

46. *from that hour*—Greek *της ημερας*; but Cod. Bezae D reads as here, and so the Old Latin *a*.

CH. XXIII. 3. *Be ye hearing and doing*—Greek *ποιησατε και τηρειτε*. Origen once has, as here, *audite et facite*.* The Clementine Homilies, iii. 18, *παντα οσα λεγωσιν υμιν ακουσατε*.

4. *heavy*—Greek *βαρεα και δυσβαστακτα*. The Old Latin *a b* and Irenaeus omit *δυσβαστακτα*. Luke xi. 46 has *δυσβατακτα* only, whence it seems probable that it became inserted in the text here, both Greek words being different translations of the one Aramaic *יקירתי*. *and they with one of their fingers touch them not*—Greek *αυτοι δε τῷ δακτυλῳ αυτων ου θελουσιν κινησαι αυτα*. Luke xi. 46 is much nearer to this, *και αυτοι ενι των δακτυλων υμων ου προσψαυετε*.

5. *straps of their Tephillas*—Greek *φυλακτηρια*, which word occurs for the first time in this place, and was probably adopted not less on account of the sound suggested by the Aramaic than because it represents to a certain degree the sense. The letters of these two Aramaic words, *ערק תפלא*, when transposed, may be used to write the Greek *φυλακτηρια*, *פלκתערא*; and

* Op. Edit. Delarue, iii. 382.

it seems to me that this is the origin of the Greek word used by the translator of Matthew's Gospel, in the same way as the name of Jerusalem, *Ιεροσολυμα*, for the Hebrew *ירושלם*, has been modified from the name *Σολυμα*, common to several other cities, and the prefix *Ιερο* to represent the Hebrew *יר*, and also at the same time to indicate its sacred character. If I be not mistaken, I have discovered traces of several Greek words used by the translator, suggested by the similarity of sound, although others more logically correct might have been employed. The Hebrew or Aramaic *תפלא, תפלין*, is the word used to express the very meaning that the Greek *φυλακτηρια* is intended to convey; and consequently, in the Peshito, accommodated to the Greek, we find *אפלא* only, the word *אפלא* straps being omitted.

10. *Teachers*—*מלפנא*: Greek *καθηγηται*.

13 and 14. These verses are found transposed in different Greek manuscripts. 14 has been omitted by Lachmann, Tischendorf, and Tregelles in their editions.

16. *hurteth not*—Greek *ουδεν εστιν*. The variation seems to have arisen from confounding *לא מנא* and *לא מדם*, as it is in the Peshito; and so in *sinneth*, where the Greek is *οφειλει*, from the similarity of *אטא* and *אבא*.

18. There is omitted here, probably by an error of the transcriber, *και ος αν ομοση εν τω θυσιαστηριω*.

19. *Blinded*—with D Z and the Old Latin *a*: others add *μωροι και*.

GOSPEL OF MARK.

CHAPTER XVI.

THIS very small remaining Fragment of St Mark is an early testimony to the authenticity of the last twelve verses of this Gospel, which have been deemed spurious by some critics.*

18. *In their hands*—Codd. Ephr. Palimp. C, Reg. 62, L. Monac. X, and Sangal. Δ have also *εν ταις χερσιν*. This is omitted in other Greek copies, and in the Peshito. *any poison of death*—and so Peshito: Greek *θανασιμον τι*.

19. *after he had commanded his disciples*—Greek *μετα το λαλησαι αυτοις*, with which the Peshito agrees.

20. *the Lord was with them in all*—Greek *του κυριου συνεργοντος*, which Peshito renders *אמל קאמ יגנא יגנא*, “and the Lord was helping them *By the signs which they were doing*—and so also the Peshito: Greek *δια των επακολουθουντων σημειων*.

* See Griesbach's Com. Crit. ii. p. 298, and Tregelles' Edition of the Greek New Testament, p. 213.

GOSPEL OF JOHN.

CH. I. v. 1. *The word*, **כֶּלֶם אֱמ**—here in the masculine to accommodate itself to the Greek ο λογος.

4. *But that which was in him is life*—This punctuation, instead of that of the Textus Receptus, has been already adopted both by Lachmann and Tischendorf in their editions, upon the weight of other authorities.

13. *by blood*, **כֶּבֶד**—Greek εξ αιματος. *of the body*, **כֶּלֶם**—and so in the next verse for the Greek σαρξ. The Peshito has corrected both of these, to bring them nearer to the Greek, and reads **כֶּבֶד בָּר** of blood and **כֶּלֶם** flesh.

14. *and the word became body and dwelt among us*—The translator here seems to have forgotten himself, and has used **כֶּלֶם** word, in the feminine, in its natural grammatical construction, and not in accordance with the Greek, as in the first verse. *The only son*, **יְהוּדָא**—the same as the Hebrew יְחִיד (See Genesis xxii. 2. The Greek is μονογενης, and so in v. 18 below.

18. *to us*—which the Old Latin c supports, is omitted in the Greek.

19. *when they sent to him from Jerusalem, the Jews, and the chief priests, and the Levites*—The Greek οτε απεστειλαν προς αυτον οι Ιουδαιοι εξ Ιεροσολυμων ιερεις και Λευιτας. The translator seems to have read ιερεις and λευιται in the nominative.

21. *Τι ουν; Ηλιας ει συ; και λεγει Ουκ ειμι* of the Greek is omitted here.

22. *Tell us*—left out in the Greek, but the Old Latin b c has dic ergo nobis.

24. *and they were sending and saying to him*—For this the Greek has και οι απεσταλμενοι ησαν εκ των Φαρισαιων, και ηρωτησαν αυτον και ειπαν αυτω.

26. *said to him*—omitting απεκριθη. See also below, iii. 27; iv. 10, 13, 17, &c.

27. *ος εμπροσθε μου γεγονεν*—These words are omitted in this text, and also in Codd. Vat. B, Palimps. Ephr. C, and the Old Latin b and Origen.

28. *spake*—Greek εγενετο. *Beth Abara*—Most copies of the Greek and Latin have here *Bethany*, but Origen was persuaded that *Beth Abara* was the true reading: Βηθανια σχεδον εν πασι τοις αντιγραφοις και παρα Ηρακλεωνι· επεισθην δε δειν αναγνωσκειν Βηθαβαρα.* *the river*—omitted in the Greek.

29. *Lo*—This is not repeated in the Greek, but it is in a b c of the Old Latin,

* See Origen, Opp. v. iv., p. 140; Griesbach's Edition of N. T.; and Birch's note on this verse. "Quatuor Evangelia Græce," 4to., Havniæ, 1788, p. 536.

ecce qui tollit, and by Cyprian; and so by Eusebius in his "Theophania," book iii. c. 59.*

34. *the chosen of God*—Greek ο υιος του Θεου. The Old Latin *ab* has *electus filius dei*, and one Greek copy cited by Griesbach, εκλεκτος, and the Jerusalem Syriac ܡܝܫܚܐ, *his chosen*.†

35. *Jesus*—evidently an error for *Ιωαννης* of the Greek.

36. *Lo, the Messiah*—omitted in the Greek. One manuscript cited by Birch has here ο Χριστος. The Greek ο αιρων την αμαρτιαν του κοσμου, found in some copies and left out in others, is also omitted here.

37. *and when those disciples of John heard*—for the Greek και ηκουσαν αυτου οι δυο μαθηται λαλουντος.

39. *Our Master*—ܡܝܢ: Greek ραββι. The explanation in the Greek, ο λεγεται μεθερμηνευομενον διδασκαλε, was unnecessary to the Syriac reader who knew the meaning of the term, and is therefore omitted, if, indeed, this and similar explanations be not marginal notes which have found their way into the text subsequently to the time when this version was made.

41. *of those disciples of John*—in which sense the Syriac translator seems to have understood the words των ακουσαντων παρα Ιωαννου. *Andrius* or *Andreius*—for *Ανδρεας*, as in Matthew. *was his name*—omitted. The order of the words also is changed here: and ܐܘ saw or seeth for ευρισκει.

42. *The Messiah*—omitting ο εστιν μεθερμηνευομενον χριστος, as in verse 39.

CH. III. v. 6. *because of the flesh it is born*—omitted in the Greek, but found in the Old Latin *ab*, *quia de carne natum est*. *because God is a spirit*—This is also omitted in the Greek, but exists in the Old Latin *a*, *quia deus spiritus est*. These words are likewise found in the margin of one of the Greek manuscripts collated by Birch. St Ambrose also read them in his copies, and accuses the Arians of having erased them for dogmatical purposes.‡

8. *of water and*—omitted in the Greek, but found in the Old Latin *ab*, *de aqua et*.

15. μη αποληται αλλ'—is omitted here, and also by Cod. Vat. B, the Old Latin *a*, by Cyprian, and the Jerusalem Syriac.§

16. μη αποληται αλλα of the Greek is also omitted here.

* Edited by Dr. Lee, 8vo., London, 1842, p. 58.

† See Adler, N. T. Vers, Syrr., p. 186.

‡ De Sprit. Sanc., lib. iii. c. 11. See respecting this Simon, Hist. Crit. du N. T., c. xxix. p. 355.

§ Adler, p. 186.

19. *the world*—repeated in the second place: Greek *οι ανθρωποι*.
23. *Æn Yon*—**ܐܢ ܝܘܢ** “Doves’ fountain.” Greek *Αινων*.
- CH. IV. 1. *Jesus*—with Cod. Bezae D, the Old Latin *b c*, and the Peshito. But Codd. Alex. A and Vat. B, and the Textus Receptus have *ο κυριος*.
- 7, 8. The order of these two verses is inverted in the Greek.
9. *Lo, thou art a Jew: how askest thou me water to drink, because, lo, I am a Samaritan*—Beside the addition of *water*, in this as well as in the preceding verse, the rendering here is much more free than in the Peshito.
14. *αλλομενου* of the Greek is omitted here.
20. *the house of worship*—**בית סגרתא**. An Aramaism, meaning “the place of worship.” Greek *ο τοπος οπου προσκυνειν δει*, which the Peshito follows literally, **ܐܘܪܫܠܝܡ ܕܢܘܨܬܐ ܕܥܒܕܐ ܕܥܘܠܐ**.
22. *from Juda*—Greek *εκ των Ιουδαιων*. The Old Latin *b* has *Judea*.
24. This verse is obscured, evidently by some error of the Syriac translator or transcriber.
25. *ο λεγομενος Χριστος* of the Greek omitted, being unnecessary for a Syriac reader, as above.
27. *But speaking they spake not to him*—Greek, *ουδεις μεντοι ειπεν*. *What asked she*, as if the translator had read *τι ζητει* for *τι ζητεις*; but more probably an error of the transcriber in confounding **ܕܘܢܐ** and **ܕܘܢܐ**.
31. *But His disciples were entreating of him that he should eat with them bread*—This is a free and not very correct rendering of the Greek text, *εν δε τω μεταξυ ηρωτων αυτου οι μαθηται λεγοντες Ραββι, φαγε*.
33. *they*—Greek, *οι μαθηται*.
45. *εις την Γαλιλαιαν* of the Greek omitted.
46. *Catna* or *Catne*, **ܟܬܢܐ**; and so Peshito: Greek, *Κανα*.
47. *one king’s servant*—and so at verse 49; as also the Peshito: Greek, *τις βασιλικος*. *from Galilee to Judæa*—Evidently a blunder, because at verse 54 below is read, “from Judæa to Galilee,” as it is in the Greek in both places. *and see his son*—Greek, *ιασηται*. This seems to have been an error of the scribe in confounding, from the similarity of the sound, **ܟܘܐ** *see* with **ܟܘܐ** *heal*, as it is correctly found in the Peshito.
48. *Marks*, or signals **ܟܘܐ**—for *σημεια*. The Peshito has **ܟܘܐܐܝܬܐ**.
50. *to thy house*—omitted in the Greek, while *ου ειπεν αυτω, και επορευετο* of the Greek is omitted here.
52. *The ninth hour*—Greek *ωραν εβδομην*: evidently an error of the scribe, confounding **ܘܒܝܬܐ** with **ܘܒܝܬܐ**.

CH. V. 2. *εν τη προβατικη* of the Greek is omitted here.

3. *in the porches*—Greek *εν ταυταις*. The rest of the verse, *εκδεχομενων την του υδατος κινησιν*, is omitted with B, and also A C in the first hand before corrected.

4. This verse, *αγγελος γαρ—νοσηματι* of the Greek is also omitted, with B C D.

8. *go to thy house*—omitted in the Greek, and probably added from Matt. ix. 6.

9. *και ηρεν τον κραβαττον αυτου* of the Greek omitted here.

10. *to him*—Greek, *τω τεθεραπευμενω*.

13. *had turned himself from the place to another on account of the multitude of men*—This is a very free rendering of the Greek *ο γαρ Ιησους εξερευσε οχλου οντος εν τω τοπω*.

14. *him that was healed*—Greek *αυτον* only: see verse 10. *what is worse than the first*—Greek *χειρον τι* only.

15. *that hath made me whole*—with D and the Old Latin *a d*. The Textus Receptus and A B have *ο ποιησας αυτον υγιη*.

16. *και εζητουν αυτον αποκτειναι* of the Textus Receptus omitted, with B C D and the Old Latin *a b c*.

17. *on this account*—omitted in the Greek.

18. *on account of this word*—Greek *δια τουτο*. *He called God, My Father*—Greek, *πατερα ιδιον ελεγε τον Θεον*.

19. *neither that which he seeth not his Father do*—Greek *εαν μη τι βλεπη τον πατερα ποιουντα*.

20. *that he may do*—omitted in the Greek. *and marvel not that I said to you*—Greek, *ινα υμεις θαυμαζητε*.

21. *Those that believe in him*—Greek *ους θελει*.

25. *that also*—Greek *οτε*. In this verse *οι ακουσαντες* is omitted.

28. *because, lo*—for this, Greek has *οτι ερχεται ωρα εν η*. *and live*—omitted in the Greek, but read by Origen.

32. *ye know*—with Cod. Bezae D and the Old Latin *a*. Most copies have *οιδα*. The Syriac translator might have read *οιδατε* for *οιδα οτι*. At verse 25 he seems to have read *οτι* for *οτε*.

39. *those which ye suppose that in them ye have life, they testify respecting me*—This is omitted in the Greek; but the Old Latin *a b* also adds *in quibus putatis vos vitam habere, hæ sunt quæ de me testificantur*.

45. *προς τον πατερα* omitted here.

CH. VI. 1. *of Tiberius*—Gr. *Τιβεριανος*.

3. *the passover*—The Syriac translator has here taken the word by the

sound from the Greek *πασχα*, and written *ܦܫܚܐ* instead of the correct Aramaic term *ܦܫܚܐ*, from which the Greek itself was borrowed.

10. *Go and the men in sitting and sittings*—omitted in the Greek, and probably borrowed from Mark vi. 39.

11. The Textus Receptus, supported by Cod. Bezae D and the Old Latin *b*, adds here *τοὺς μαθηταίς, οἱ δὲ μαθηταί*; but this has been omitted by Lachmann and Tischendorf in their editions.

15. *They were seeking*—Greek, *οτι μελλουσιν ερχεσθαι*. *left them and fled*—Greek, *ανεχωρησεν*; but the Old Latin *a c* has *fugit*.

16. *He went down and his disciples*—Greek *κατεβησαν οἱ μαθηται*. The variation here, from what follows, is evidently a blunder, and probably is to be referred to the scribe writing by mistake *αλαθηται* for *αδωαι*.

18. *and the wind was risen vehemently, and the lake was troubled over them*—This is a very free rendering of the Greek, *η τε θαλασσα ανεμου μεγαλου πνευματος διεγειρετο*.

19. *on the waters*—Greek, *επι θαλασσης*: see on Matthew xiv. 25 above.

20. *μη φοβεισθε* of the Greek is omitted here.

22. *αλλα μονοι οἱ μαθηται αυτου απηλθον* omitted here.

23. *ευχαριστησαντος του Κυριου* is omitted; and so by Cod. Bezae D and the Old Latin *a*.

33. *and is living and given to the world*—This is a mistaken translation of *και ζωνν διδους τω κοσμω*.

37. *My Father*—Greek *ο Πατηρ*.

38. *of the Father which sent*—Greek, *του πεμφαντος* only.

40. *of my Father*—with C D and the Old Latin *a b*; but the Textus Receptus, with A B, has *του πεμφαντος*. The Old Latin of *c* combines both, *Patris mei qui misit me*.

42. *and we know his father*—Greek, *ου ημεις οιδαμεν τον πατερα και την μητερα*. The Old Latin *b* omits, as here, “and mother.”

46. *which is with God*—as if the translator had read *παρα τω Θεω* instead of *του Θεου*, or had confounded the meaning of the particle.

47. *believeth God*—Greek, *ο πιστευων εις εμε*. Codd. Vat. B and Borg. T omit the last word altogether.

48. *which came down from heaven*—omitted in the Greek.

50. *that a man may eat of it and die*—Greek, *ινα τις εξ αυτου φαγη και μη αποθανη*. The Syriac translator, referring to verse 31, evidently understood the words “this is the bread which came down from heaven” to relate

to the Manna, the "bread from heaven," of which the Israelites ate in the wilderness and died, in contradistinction to that "living bread" Christ, which came down from heaven that a man may eat of it and live for ever, or *not* die, spoken of in the following verse 51. Compare also verse 58.

64. *τινες εισιν οι μη πιστευοντες και* of the Greek omitted here.

69. *The Son of God*—Greek Textus Receptus, *ο Χριστος ο υιος του Θεου ζωντος*; but Codd. Vat. B, Ephr. Palimp. C, and Bezae D, have *ο αγιος του Θεου*, which Griesbach, Lachmann, Tischendorf, &c., have adopted in their editions.

70. *all of you*—Greek, *υμας τους δωδεκα. and lo, even of you one is Satan*—and so Hilary, "ecce ex vobis unus est satanas." Greek, *και εξ υμων εις διαβολος εστιν.*

CH. VII. 1. *for he had not power*—and so *a b* of the Old Latin, *non enim habebat potestatem.* Greek, *ου γαρ ηθελεν.*

12. *he is not good*—Greek *ου* only.

14. *and when the days of the feast of Tabernacles were divided*—Greek *ηδη δε της εορτης μεσουσης.*

19. *keepeth its commandments*—Greek, *ποιει τον νομον.*

21. *before your eyes*—omitted in the Greek.

23. *do ye murmur against me*—Greek, *εμοι χολατε.*

26. *he standeth and speaketh*—Greek, *λαλει* only. *the elders*—Greek, *οι αρχοντες.*

29. *with him*—Greek *παρ' αυτου*: compare above, vi. 45.

32. *ταυτα* and *υπηρετας* of the Greek omitted here.

35. *to the seed of the Aramæans then goeth he teaching, that we find him not?*—Greek, *μη εις την διασποραν των Ελληνων μελλει πορευεσθαι και διδασκειν τους Ελληνας.* The translator has confounded the meaning of *διασποραν* with *σποραν*.

37. *τη εσχατη* of the Greek omitted here.

CH. XIV. 10. *is in me*—Greek, *εν εμοι μενων.* *these works*—Greek, *τα εργα αυτου.*

11. *and if me ye believe not*—Greek, *ει δε μη* only.

22. *Juda Thoma*—Greek, *Ιουδας, ουχ ο Ισκαριωτης*; and the Old Latin *b c* adds "sed alius." There seems to be no doubt that the real name of Thomas was Juda, or Judas in the Greek form; the appellation Thoma or Thomas, answering to the Greek *διδυμος*, having been added to distinguish him from other Apostles bearing the same name. Afterwards, in the West, he came to be known by this appellation only. In the East, however, he still retained his original name, and was called Juda Thoma, or Judas the

Twin, as here. Even in the Greek Acts of St. Thomas he is called *Ιουδας Θωμας*,* as well as in the Syriac copy in the British Museum; Cod. Add. 14,645, and in a very antient copy of the Doctrine of the Apostles, *ܟܘܠܬܐ ܟܘܡܐܠܐ*, Cod. Add. 14,531; and by Ephraem Syrus.†

26. *it shall teach*—The Spirit is put here in the feminine, according to the genius of the language. *και υπομνησει* of the Greek is omitted.

GOSPEL OF LUKE.

CH. II. 48. *ο πατηρ σου καγω* of the Greek omitted, as also in the Old Latin *ab*; and in the apocryphal Gospel of St. Thomas, *ιδου οδυνωμενοι εζητουμεν σε*, ch. xix.‡ *with anxiety and much grief*—Greek, *οδυνωμενοι* only; but Cod. Bezae D, supported by *a*, adds *και λυπουμενοι*.

CH. III. 2. *and he was preaching in the wilderness, and in all the country of the borders of Jordan*—*εν τω ερημω και ηλθεν εις πασαν περιχωρον του Ιορδανου κηρυσσων*.

3. *in the prophecy*—Greek, *εν βιβλω λογων*.

4. The passage cited here from Isaiah xl. 3 is taken word for word from the Peshito version of that Prophet, and not rendered from the Greek text of Luke. The Peshito of Luke has also retained this in a great measure, but it has been brought nearer to the Greek by substituting *ܟܘܝܐܘ* for *ܟܘܝܐܘ*, and *ܟܘܝܐܘ ܡܘܝܐܟ ܐܘܠܐ* for *ܟܘܝܐܠ ܟܘܝܐܟ ܐܘܐ*, and *ܟܘܝܐܘ ܕܐ ܟܘܝܐ ܟܘܠܟܐ* for *ܝܐܘ ܕܐܐ ܟܘܝܐܟ ܡܘܝܐܘܝ*; as well as by omitting *ܟܘܝܐܘ ܟܘܝܐܟ*, “and the glory of the Lord shall be revealed,” and *ܕܐ ܕܐ ܟܘܝܐܘ ܡܘܝܐܐܐ*, “because the mouth of the Lord hath spoken.” See Matthew iii. 3.

7. *were coming to him*—Greek, *εκπορευομενοις βαπτισθηται υπ’ αυτου*.

8. *εν εαυτοις* of the Greek omitted here; and so likewise by the Old Latin *abc*.

10. *and live*—with *ινα σωθωμεν* of Cod. Bezae D, and *vivamus* of *b*, and *salvissimus* of *d* in the Old Latin: omitted in other copies.

12. *διδασκαλε* omitted here.

15. *and the men which were hearing him were meditating in themselves and saying, Is this then the Messiah? He said to them*—This varies widely from

* See Acta S. Thomæ Apostoli, edit. I. C. Thilo., p. 5.

† See Assemani, Bibl. Or. Clem. Vat. vol. i. pp. 100, 318.

‡ See Evangelia Apocrypha, edit. Const. Tischendorf, p. 148.

the Greek, προσδοκωντος δε του λαου, και διαλογιζομενων παντων εν ταις καρδιαις αυτων περι του Ιωαννου, μη ποτε αυτος ειη ο Χριστος, απεκρινετο ο Ιωαννης απασιν λεγων.

CH. VII. 33. *The Son of Man*—The translator shews here that he was not accurately acquainted with the Greek language, and therefore translates ο υιος του ανθρωπου by **ⲕⲓⲃⲁⲛ ⲟⲩⲟ**, “Son of Man,” “*filius viri*,” not *hominis*.

35. παντων of the Greek omitted here, and so in D, as in Matt. xi. 19.

38. ηρξατο of the Greek omitted here, and by D and the Old Latin *a b c*.

39. *what is the fame of that woman, the sinner, which touched him*—and the Peshito in the same words, but slightly transposed. Greek, ποταπη η γυνη ητις απτεται αυτου, οτι αμαρτωλος εστιν.

46. *Thou anointedst me not*—Greek, ελαιω την κεφαλην μου ουκ ηλειψας.

CH. VIII. 1. *And after these*—Greek, και εγενετο εν τω καθεξης: also κηρυσσων και of the Greek is omitted.

2. *he had cast out*—like Mark xvi. 10. Greek, εξεληλυθει.

3. *to them*—and so D, Old Latin *c*, and Peshito. Greek, αυτω.

7. αι ακανθαι omitted here.

5. του σπορον αυτου of the Greek omitted with Old Latin *c*: του ουρανου also omitted, with D and the Old Latin *a b*.

8. *good and fruit-giving*—Greek, την αγαθην only; but D adds και καλην, supported by the Old Latin *a c d* and the Peshito.

10. *those without*—as in Mark iv. 11, εκεινοις δε τοις εξω. The Greek here is τοις δε λοιποις. *It is not given to them to know: on this account it is spoken to them*—omitted in the Greek: probably added from Matt. xii. 12, 13.

12. *the word of God*—with *b* of the Old Latin. *c* has *verbum* only. This is omitted in the Greek.

13. *immediately*—omitted in the Greek: added from the parallel passages of Matthew and Mark; as also *offended* instead of αφιστανται of the Greek here.

14. *are occupied*—probably from mistaking the sense of the Greek πορευομενοι, and confounding it with that of πορος or some other word. *and produce not fruits*—with the Old Latin *a b c d*: Greek ου τελεσφορουσιν.

16. *another parable he spake*—omitted in the Greek. *or in a hidden place*—omitted in the Greek, and taken apparently from xi. 33. Mar Yakub the Persian,* has the passage in this form, **ⲕⲓⲛⲓ ⲓⲟⲩⲟⲩⲟⲩ ⲉⲛ ⲕⲁ**

* It may, perhaps, be as well to state that this Mar Yakub, to whom I have already referred above, p. vii., is the same writer as the one spoken of by Gennadius in the first chapter of his work, “De Viris Illustribus,” as “Jacobus cognomine sapiens, Nisibenæ nobilis Persarum

καὶ κτίθει κηρὸν ὑποκάτω ἀκ. κῶς δὲ αὐτὸς ἀκ κτίθει δὲ αὐτὸς ὑποκάτω ἀκ, “No man lighteth a candle and placeth it under a measure, or under a bed, or placeth it in a hidden place ; but placeth it on a candlestick, that every man may see the light of the candle.”

18. *and be added to him*—omitted in the Greek, and inserted here from Matt. xiii. 12.

19. *were standing without*—omitted in the Greek: added from Matt. xii. 46.

23. *and their boat was filled from the waves, and was near to sink*—Greek, *καὶ συνεπληροῦντο καὶ ἐκινδυνεύον.* The Old Latin *b c* has *implebatur a fluctibus navicula.*

24. *καὶ ἐπανσαντο* of the Greek omitted.

25. *and the sea*—with *et mari* of the Old Latin *c*: Greek, *τῷ ὕδατι.* See on Matt. xiv. 25 above.

27. *and he was crying every cry and smiting himself with stones*—This is not in the Greek, and has been added from Mark v. 5, *ἠν κραζῶν καὶ κατακοπτῶν ἑαυτὸν λίθοις.*

29. *was cleaving to him*—for the Greek *συνηρπακεῖ*, probably from a blunder of the translator, as if he had understood it *συνπαρχει.*

30. *because we are many in him*—from Mark, v. 9, *ὅτι πολλοὶ ἐσμεν*, with which the Old Latin *b* agrees, *quia multi sumus.* The Greek of Luke here is *ὅτι εἰσηλθεν δαιμονία πολλὰ εἰς αὐτὸν.*

31. *that he would not send them to Gihanna, and not cast them out*—Greek, *ὅνα μὴ ἐπιταξῆ αὐτοῖς εἰς ἀβυσσὸν ἀπελθεῖν.*

33. *and all*—omitted in the Greek, but added here from Matt. viii. 32, *πᾶσα ἡ ἀγγελία.*

37. *they that saw again*—not in the Greek ; and *τῆς περιχωροῦ* omitted.

39. *and to thy men's house*—that is, “those that belong to thee.” Omitted in the Greek, but added from Mark v. 19, *εἰς τὸν οἶκόν σου πρὸς τοὺς σούς.*

43. *and she meditated in herself and says, if going I touch even the garments of Jesus I am healed*—omitted in the Greek, and added here from Matt. ix. 21, *εἰλεγεν γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἀψῶμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι,* and Mark v. 28.

modo civitatis episcopus.” An Armenian translation of this work was published by N. Antonelli at Rome, 1756. I trust to be able to give to the public very shortly the original Syriac of this writer, so highly interesting and important in every point of view, as contemporary with the Nicene Fathers, from the two very antient copies in the Nitrian Collection.

So likewise, v. 45, *turned and*, omitted in the Greek, but added from Matthew and Mark.

44. παραχρημα of the Greek omitted here.
45. και οι συν αυτω omitted here, and likewise in B.
47. *she confessed before every man*—omitted in the Greek.
50. *that they said so*—omitted in the Greek; but D has τον λογον, and so *b c* of the Old Latin *audito hoc sermone*, and Mark v. 36, τον λογον λαλουμενον.
52. *the girl*—as in Mark, and the Old Latin *c* has *puella*. Greek omits this.
54. εκβαλων εξω παντας, of the Textus Receptus and A C, omitted here with B D and the Old Latin *a b c*.
- CH. IX. 2. τοις ασθενεις omitted here, and likewise in B.
6. *in the countries and in the cities*—with *castella et civitates* of the Old Latin *b c*. Of the Greek, A B have κατα κωμας, and D κατα πολεις.
10. πολεως καλουμενης Βηθσαιδα omitted here.
12. *his disciples*—Greek, οι δωδεκα. *we are here in the desert*—the Greek has this at the end of the verse; but in the parallel passages of Matt. xiv. 15 and Mark vi. 35 ερημος εστιν ο τοπος is at the beginning of the verse. They both have also οι μαθηται instead of οι δωδεκα.
17. *and those men which ate of the bread were about five thousand, besides women and children*—This, which is omitted in the Greek, has been added from Matt. xiv. 21. The translator here again betrays his ignorance of the difference between ανδρες and ανθρωποι.
18. προσευχομενον—omitted here, is also omitted in D.
19. αλλοι δε, οτι προφητης τις των αρχαιων ανεστη—omitted here.
20. του Θεου—omitted.
25. *lose his soul*—and so the Greek, εαυτον δε απολεσας, adding also η ζημιωθεις, which probably found its way into the Greek text from the parallel expression of Matthew and Mark, την δε ψυχην αυτου ζημιωθη.
26. *before men's sons and those that are mine*—for this the Greek has και τους εμους λογους; but D, the Old Latin *a*, and Origen omit λογους.
27. *that it cometh in glory*—omitted in the Greek; but Cod. Bezae D and Origen read the passage thus, τον υιον του ανθρωπου ερχομενον εν τη δοξη αυτου, and Mark ix. 1 adds here ελληλυθιαν εν δυναμει.
29. *like snow*—omitted in the Greek, added from Mark ix. 3, ως χιον. Matt. xvii. 2 has ως φως, but in this copy *like snow*, as here. See above, p. xxxi.
34. *when they saw*—omitted in the Greek.
35. *was heard*—Greek, εγενετο: compare Matt. xvii. 5.

38. *be compassionate*—Greek, *επιβλεψον*; but Matt. xvii.15 *ελεησον*, as here.

40. *and they were not able to heal him and to cast it out*—Greek, *να εκβαλωσιν αυτο, και ουκ ηδυνηθησαν*. “to heal him” is added from Matt. xvii. 16, *αυτον θεραπευσαι*.

54. *ως και Ηλιας εποιησε* omitted, and also by B.

59. *and I will come*—and so in verse 61: omitted in the Greek.

CH. X. 16. *and whoso heareth me, heareth him that sent me*—omitted in the Greek.

22. *και στραφεις προς τους μαθητας ειπεν*—omitted with D and the Old Latin *ab*.

25. *while he said these*—Greek, *και ιδου* only; but the Old Latin *bc* has *hæc eo dicente, ecce*.

30. *υπολαβων δε* omitted here.

33. *in the same way*—omitted in the Greek.

41. *my care and the anxiety of me is with thee about many*—Greek, *μεριμνας και θορυβαζη περι πολλα*. The word *κριαλ*, which I do not find in the lexicons, and which must have the same meaning as *κριαλ* was doubtless suggested by the word *τυρβαζη* or *θορυβαζη*, which the translator did not perhaps understand. It is near to the Latin *turbaris*. The Peshito has *ܟܕܝܟܠܘܢ ܕܝܡܝܘܢܝܘܢ ܕܝܟܝܠܘܢ*, which agrees exactly with the Greek.

CH. XI. 1. *after he ceased a little from the prayer*—Greek, *ως επαυσατο* only.

2. *γεννητητω το θελημα σου ως εν ουρανῳ και επι γης*—omitted here, and also in the Cod. Vat. B, and by Jerome in his recension. Origen says that these words were omitted by Luke, *ο Λουκας μετα το, Ελθετω η βασιλεια σου, ταυτα παρασιωπησας εταξε, Τον αρτον ημων τον επιουσιον διδου ημιν καθ' ημεραν. Διοπερας προεταξαμεν λεξεις, ως παρα μονῳ τῳ Ματθαιῳ κειμενας, εξετασωμεν ακολουθως τοις προ τουτων*. See *Περι ευχης*, Opp. i. p. 240.

9. *ζητειτε, και ευρησετε* omitted.

15. *of the Pharisees*—and so *b* of the Old Latin, *ex Pharisæis*: Greek, *εξ αυτων*.

17. *divided* is not repeated in the Greek, but it is in Matthew xii. 25 and Mark iii. 25.

19. *from your children*—omitted in the Greek. See on Matt. xii, 27 above.

29. *ει μη σημειον Ιωνα του προφητου*—omitted here.

31. *των ανδρων*—omitted here, with C.

36. *and if the light which is within thee be dark, thy darkness how great will it be*—This is like Matt. vi. 23, *ει ουν το φως το εν σοι σκοτος εστιν, το σκοτος ποσου*. The Greek of Luke here is *ει ουν το σωμα σου ολον φωτεινον, μη εχον μερος τι σκοτεινον, εσται φωτεινον ολον ως οταν ο λυχνος τη αστραπη φωτιζη σε*.

38. *had begun saying in his mind*—and so D, ηρξατο διακρινομενος εν εαυτω λεγειν; and the Old Latin *a b c d*, with slight variations, *cœpit intra se reputans dicere*, as at v. 21. The other Greek copies have here, ιδων εθαυμασεν.

42. *scribes and*—omitted in the Greek. The Old Latin *c* has *scribæ et pharisæi*.

44. γραμματαις και φαρισαιοι, υποκριται omitted with B C and the Old Latin *a c*. *ye are sepulchres*—and so D and *a c* of the Old Latin, *monumenta estis*. Greek, εστε ως τα μνημεια τα αδηλα.

46. *and set them on the shoulders of men's sons*—like Matt. xxiii. 4. Greek, φορτιζετε τους ανθρωπους.

47. *and ye are the sons of these murderers*—also from Matt. xxiii. 31, υιοι εστε των φονευσαντων τους προφητας. The Greek here is οτι αυτοι μεν απεκτειναν αυτους, υμεις δε οικοδομειτε αυτων τα μνημεια.

51. *Barachia's son*—also in D: omitted in the Greek, and added apparently from Matthew xxiii. 35.

52. *have hidden*—and so D, εκρυψατε, and the Old Latin *a b c*: Greek, ηρατε.

53. *in the sight of all the people*—and so D, ενωπιον παντος του λαου, and the Old Latin *b c*: omitted in other copies of the Greek. *he began to be abominated by the Scribes and Pharisees*—Greek, ηρξαντο οι γραμματαις και οι Φαρισαιοι δεινως ενεχειν.

54. *seeking to lay hold of a cause against him*—Greek, ζητουντες θηρευσαι τι εκ του στοματος αυτου.

CH. XII. 3. *ye have whispered*—and so Peshito: Greek, ελαλησατε.

13. *the land and*—omitted in the Greek.

14. η μεριστην of the Greek omitted; and so by D and the Old Latin *a c*.

18. και ειπε τουτο ποιησω of the Greek omitted. και τα αγαθα μου—omitted; and also by D and the Old Latin *a b c*.

27. *lilies of the plain*—Greek, τα κρινα only, but *a b c* of the Old Latin, *lilia agri*.

28. *of the hills and drieth up and*—omitted in the Greek.

29. *and what ye shall be clad with*—omitted in the Greek: added from Matt. vi. 31.

36. *banquet-house*—Greek, των γαμων.

38. *and if in the first watch he shall come and find them watching, happy they, because he will make them sit down and will minister*—This is omitted in the Greek.

39. εγρηγορησεν αν και—omitted with D.

42. *and good*—omitted in the Greek copies, but found in D and the Old Latin *c*.

53. *and the woman, or wife*—Greek, μητηρ.

56. *and its signs*—omitted in the Greek.

58. *convict thee, or condemn thee*—so D, κατακρεινη, and *b d* of the Old Latin, *condemnet*: other Greek copies, κατασυρη.

CH. XIII. 9. *to the quick*—Syriac, ܠܚܝܘܝܢ. The Peshito has ܠܚܝܘܝܢ, “why does it live?” I am by no means confident that this translation which I have given, supposing that the Syriac translator might have read μυελον, is correct: perhaps it may be rendered ܠܡܗ, “for whom does it live?” much in the same sense as the Peshito. The Greek is εις το μελλον, which the Philoxenian version gives, ܠܡܗ ܕܡܝܠܘܢ.

11. *had a spirit*—omitting ασθειας of the Greek. D varies here, and reads εν ασθεια ην πνευματος.

15. *Jesus*—Greek, ο Κυριος, but D, Ιησους.

26. *Thou hast walked*—Greek, εδιδασκας. It is probably an error of the scribe in mistaking ܠܡܠܚܘܬܐ, “taught” for ܠܡܠܚܘܬܐ, “walked;” either giving a good sense, and *walking* being more common than *teaching* in the streets.

35. *until the day shall come*—with *donec veniat dies* of the Old Latin *a b*. Greek, εως αν ηξει only.

CH. XIV. 1. *that they might see what he did*—omitted in the Greek.

5. *His son shall fall, or his ox, or his ass*—The Textus Receptus has ονος η βους. See the remarks of Dr. Tregelles* upon this passage, who, however, in citing this text, has omitted to state, that after the reading *his son, or his ox*, is also added *or his ass*.

12. *the lord of the supper*—Greek, τω κεκληκοτι αυτον, which the Peshito has rendered literally, ܠܘܕܝܢܐ ܕܡܝܠܘܢ; and *a b c* of the Old Latin, *invitatori*.

30. *a tower*—omitted in the Greek.

31. καθισας of the Greek omitted here.

32. *from the battle-place*—omitted in the Greek.

CH. XV. *In those meats which were not meet, because he was living prodigally with harlots*—Greek, ζων ασωτως only.

14. και αυτος ηρξατο υστερεισθαι—omitted here.

16. *to eat*—Greek, γεμισαι την κοιλιαν αυτου, which the Peshito renders literally, ܡܘܝܐ ܠܘܝܢܐ. Codd. B D have here, χορτασθηναι. *husks of the sea*—Greek, των κερατιων.

CH. XVII. 23. *Let them not deceive you*—omitted in the Greek: added from Matt. xxiv. 4.

* Account of the Printed Text of the Greek Testament, p. 197.

29. *και θειον* of the Greek omitted, as also in the Old Latin *a b*.
31. *in that hour*—with the Old Latin *a b c*. Greek, *εν εκεινη τη ημερα*. *Let him not come down that he may take his goods from the house*—Greek, *και τα σκευα αυτου εν τη οικια, μη καταβατω αραι αυτα*.
- CH. XVIII. 3. *a long while*—with *multum tempus* of *b c*. Greek, *επι χρονου*; but omitted here, and added in the next verse.
15. *bless*—Greek, *απηται*.
18. *one of the chiefs of the Pharisees*—Greek, *τις αρχων*.
19. *and why askest thou me respecting the good?*—omitted in the Greek. See on Matt. xix. 17 above.
20. *if thou wishest to enter into life*—omitted in the Greek: added from Matthew, *ει δε θελεις εισελθειν εις την ζωνη*.
28. *every thing that we have*—like the Old Latin *a b c*, *relictis omnibus nostris*: Greek, *τα ιδια*. Matthew has *παντα* only
29. *whoso*—Greek. *ουδεις εστιν ος*.
30. *a hundred-fold*—Greek, *πολλαπλασιασια*: Cod. Bezae D, *επταπλασιασια*, and *a b c* of the Old Latin, *septies tantum*. *inherit*—omitted in the Greek: *a b c* have *possidebit*.
33. *and spit in his face*—Greek, *και εμπτυσθησεται*.
34. *with them*—the Old Latin *a* has *ad eos*: omitted in the Greek.
36. *voice*—and so Peshito: omitted in the Greek.
41. *and I may see thee*—omitted in the Greek: see Matt. xx. 33.
- CH. XIX. 1. *and while they went up*—Greek, *και εισελθων*.
3. *τις εστιν* and *απο του οχλου* of the Greek omitted here. *Zacai*—not in the Greek.
5. *and while Jesus passed, he saw him*—Greek, *και ως ηλθεν επι του τοπου, αναβλεψας ο Ιησους ειδεν αυτον*.
20. *in linen*—*κλωσ*, *σινδων*: Greek here, *σουδαριω*, which the Peshito follows, *κλωσ*, the variation arising from the similarity of the words.
25. *και ειπον αυτω Κυριε, εχει δεκα μνας* omitted; and also by D and the Old Latin *b*.
26. *and be added to him*—omitted in the Greek; but D has *προστιθεται*: added from Matthew and Mark. *that which he supposeth*—omitted in the Greek: added from ch. viii. 18.
32. *οι απεσταλμενοι* of the Greek omitted.
- 33, 34. *and when they asked them, they returned to them answer: that, For his Lord he is required*—Greek, *λουντον δε αυτων του πωλου, ειπον οι κυριοι αυτου*

προς αυτους, Τι λυετε τον πωλον ; οι δε ειπον οτι ο Κυριος αυτου χρειαν εχει. The Old Latin *a* has here *Domino suo necessarius est*.

37. *and when they came near*—Greek, εγγιζοντας δε αυτου ηδη; but D reads, as here, εγγιζοντων δε αυτων.

42. *thy peace, but peace has hidden itself*—Greek, τα προς ειρηνην σου νυν δε εκρυβη.

44. *Thy greatness*—Greek, της επισκοπης σου. The translator here, at the same time that he betrays a want of knowledge of the Greek language, seems also to indicate that he performed his task at a period when the episcopal office was held in the highest dignity. The Peshito has **ܡܝܘܢܐ**.

46. *for all nations*—omitted in the Greek. See Matt. xxi. 13.

CH. XX. 1. *of the people*—omitted in the Greek.

3. λογον ενα—omitted, and also by the Old Latin *a*.

10. γεωργοι of the Greek omitted, with D and the Old Latin *a c d*.

12. και προσεθετο τριτον πεμφαι, οι δε κακεινον τραυματισαντες εξεβαλον omitted.

17. *of the building*—Greek, γωνιας.

19. *they feared the people*—In the Greek this precedes.

20. *to the Governor*—and so D, τῷ ηγεμονι; but the rest of the copies, τη αρχη και τη εξουσια του ηγεμονος.

34. *beget and are begotten*—and so γεννωνται και γεννωσιω of D, and the Old Latin *a c d*: confirmed also by Origen and Cyprian: omitted in other Greek copies.

37. *when God spake with him*—not found in the Greek.

41. *the scribes*—not in the Greek.

46. *in the porches*—**ܟܠܘܬܐ**: Greek, εν στολαις, from confounding στοαις with στολαις, each affording a good sense. The Peshito has **ܟܠܘܬܐ**.

CH. XXI. 4. *into the treasury an offering*—Greek, εις τα δωρα του Θεου.

10. ποτε ελεγεν αυτοις—omitted; and so by D and the Old Latin *a*.

11. *and terrors shall be from heaven, and great signs shall be seen and great tempests*—Greek, φοβηθρα τε και απ' ουρανου σημεια μεγαλα εσται. The Old Latin *a c* also has *erunt et hiemes*, and the Peshito, **ܘܥܘܪܘܩܐ ܕܥܝܠܘܐ ܘܟܝܘܝܐ ܕܥܠܘܐ**, “and great tempests shall be.”

15. ουδε αντειπειω omitted.

18. και θριξ εκ της κεφαλης υμων ου μη αποληται omitted.

25, 26. *and affliction in the earth, and clapping of hands of the nations, and a voice that is like the sea's, and the quaking of the earth of the souls of men's sons, from terror of that which is about to come on the earth*—The Greek here is

και επι της γης. συνοχη εθνων εν απορια ηχους θαλασσης και σαλου, αποφυχουτων των ανθρωπων απο φοβου και προσδοκias των επερχομενων τη οικουμενη. The Peshito in this place is so very like to this text, that it is impossible that it could be altogether by a different hand: yet, even here, an attempt has been made to bring the Syriac translation nearer to the Greek.

30. *when they begin branching forth and giving their fruits*—οταν προβαλωσι^ν ηδη only.

34. *by the eating of the flesh, and by the drunkenness of wine, and by the care of the world*—Greek, εν κραιπαλη και μεθη και μεριμναις βιωτικαις.

CH. XXII. 4. και τοις στρατηγοις omitted here, and so by D and the Old Latin *a b c*.

7. *The day of the Pescha*—and so D, η ημερα του πασχα, with which the Old Latin *a b* agrees. The other copies have των αζυμων.

14. οι δωδεκα—omitted with B D and *a b c*.

17—19. The order of these verses varies from the Greek. Verse 19, “and he took bread, &c.” precedes 17, “and he took the cup, &c.”

Verse 20 is omitted. As there is no mention made, either by Matthew, or Mark, or St. Paul, of our Lord having given the cup twice to his disciples at the institution of the Holy Eucharist, it seems probable that verse 20 has found its way into the text here from 1 Cor. xi. 25, being in precisely the same words.

25. *and that do well*—omitted in the Greek.

26, 27. *as a minister, and not as one sitting down. For who is great, he that sitteth down or that ministereth? Lo, am not I as minister among you?*—Greek, ως ο διακονων: τις γαρ μειζων, ο ανακειμενος η ο διακονων; ουχι ο ανακειμενος; εγω δε ειμι εν μεσω υμων ως ο διακονων.

31. *and our Lord said to Simon, Simon*—Greek, ειπεν δε ο Κυριος Σιμων Σιμων. The Old Latin *a* has *Petro*, and Cyprian *ad Petrum*.

34. Πετρε omitted here. *two times* not found in the Greek: probably added from Mark xiv. 30.

38. *rise, let us go*—omitted in the Greek: probably added from John xiv. 31.

42. *if possible*—as in Matthew and Mark. The Greek here is ει βουλει.

43. απο του ουρανου omitted here.

48. *the son of Man*—~~κ^αρ^ις υ^ιου~~ ^{κ^αρ^ις υ^ιου}, υιος του ανδρος, as above, instead of του ανθρωπου.

52. παραγενομενους επ' αυτον omitted here.

58. *and said likewise*—Greek, εφη Και συ εξ αυτων ει. There is omitted here ανθρωπε, and *of them* added.

61. *two times*—omitted in the Greek.

64. *and they covered his face and say to him*—Greek, *και περικαλυψαντες αυτου, ετυπτον αυτου το προσωπον και επηρωτων αυτον λεγοντες*: but B has only *και περικαλυψαντες αυτον επηρωτων*.

CH. XXIII. 7. *of unleavened*—omitted in the Greek.

8. *πολλα* of the Greek omitted, and so in B and D.

9. *cunning words*—Greek, *λογοις ικανοις*. The Translator, perhaps, was not quite aware of the meaning of *ικανοις*. At any rate *ܠܘܣܘܘܢ* seems to have been suggested to him from the similarity of the first syllable. See above, on Matthew xiii. 6, 35. *as though he had not been there*—This is not in the Greek. The Old Latin *c* has *quasi non audiens*.

10. *rulers*—*ܠܘܐܝܝܡ*: Greek, *οι γραμματεις*. At verse 13, we have *τους αρχιερεις και τους αρχοντας*.

12. *and on that same day there was a reconciliation between Herod and Pilate, because they were enemies*—Greek, *εγενοντο δε φιλοι ο τε Πιλατος και ο Ηρωδης εν αυτη τη ημερα μετ' αλληλων· προυπηρχον γαρ εν εχθρα οντες προς εαυτους*.

15. *and any thing that is worthy of death he has not found behind him: nor is any thing worthy of death done by him*—the Greek is *και ιδου ουδεν αξιον θανατου εστιν πεπραγμενον αυτω* only.

17. This verse is transposed here, and placed after verse 19, as in Cod. Bezae D. It is omitted altogether in A and B and the Old Latin *a*.

19. *seditions*—The Syriac for this word is *ܠܘܐܝܝܡ*, which I have translated as the Greek *στασις*; the corresponding Syriac term for *στασις* in verse 25 is *ܘܘܝܡ*, *heresies*.

36. *και οξος προσφεροντες* omitted.

37. *Peace to thee*—identical with *Χαιρε* of Cod. Bezae D, omitted in other copies; and with *Ave* of the Old Latin *c*. *and they had set upon his head a crown of thorns*—which D and *c* also have, although omitted by the rest. These probably have been added here from Matt. xxvii. 29.

38. *γραμμασιν Ελληνικοις και Ρωμαϊκοις και Εβραιοις*—omitted here, with Codd. B D and the Old Latin *c*.

39. *Art thou not the Messia?*—with *ουχι συ* of B and the Old Latin *a b*. The other copies have *Ει συ ει ο Χριστος*.

40. *we also are in the same judgment*—and so exactly D and C have the plural *εσμεν*: the other copies *οτι εν τω αυτω κριματι ει*.

43. *Eden's garden*—Greek, *εν τω παραδεισῳ*, and the Peshito, *ܠܘܕܝܢ*.

46. *and he finished*—Greek, *και τουτο ειπων εξεπνευσεν*. Compare John xix. 30, *ειπε Τετελεσται και κλινας την κεφαλην παρεδωκεν το πνευμα*.

48. *and saying, Woe to us! What is this? (or what is become of us?)* for *אנא* seems here to be an error of the scribe for *אנא*, as at verse 41 above. *Woe to us from our sins*—Instead of this, the Greek has *υπεστρεφον* only.

50. *a Man just and good from Ramtha, a fortress of Judæa; and he was looking for the kingdom of heaven. This Man, who did not equal his mind with the accusers*—The Greek here is *ανηρ αγαθος και δικαιος, ουτος ουκ ην συγκατατεθειμενος τη βουλη και τη πραξει αυτων, απο Αριμαθαιας πολεως των Ιουδαιων, ος προσεδεχετο την βασιλειαν του Θεου*.

55. *and those women which came with him from Galilee, came to the sepulchre in their footsteps, and saw the corpse while they laid it up there*—Greek, *κατακολουθησασαι δε αι γυναικες, αιτινες ησαν συνελληλυθιαι αυτω εκ της Γαλιλαιας, εθεασαντο το μνημειον και ως ετεθη το σωμα αυτου*.

CH. XXIV. 1. *αρωματα* of the Greek omitted here. It is also omitted in Cod. Bezae D and the Old Latin *a b c*.

5. *those men*—omitted in the Greek.

10. *Mary the daughter of Jacob*—Greek, *Μαρια η Ιακωβου*: The Peshito, *ܡܪܝܡ ܕܝܐܩܘܒ*, “*Mary the Mother of Jacob*.”

11. *as though it was from their wonder they had spoken these words*—Greek, *ωσει ληρος τα ρηματα ταυτα*.

12. *and went to it*—Greek, *και απηλθεν προς εαυτον*. If this be not a mistake of the translator, it is, perhaps, an error of the scribe in reading *απαλ δικ* instead of *αλ δικ*.

13. *and he appeared to two*—Greek, *και ιδου δυο*.

17. *περιπατουντες* omitted here, and so in the Old Latin *a b c*.

20. *the elders*—Greek, *οι αρχοντες*.

22. *also women from us went to the sepulchre where hē was laid, and when they found not his body, they came and told us that they had seen angels there; and they were astonished, and told respecting him that he is alive*—Greek, *αλλα και γυναικες τινες εξ ημων εξεστησαν ημας, γενομεναι ορθριναι επι το μνημειον, και μη ευρουσαι το σωμα αυτου ηλθον λεγουσαι και οπτασιαν αγγελων εωρακεναι, οι λεγουσιν αυτον ζην*.

28, 29. *and he appeared to them as though he were going to a distant place : and they began and were entreating of him that he would be with them : because it was near to become dark*—Greek, *και αυτος προσεποιησατο πορρωτερον πορευεσθαι, και παρεβιασαντο αυτον λεγοντες Μεινον μεθ' ημων, οτι προς εσπεραν εστιν και κεκλικεν ηδη η ημερα.*

32. *heavy*—**יהב** : Greek, *καιομενη*, probably a mistake of the scribe, confounding **י** with **ב**, and so writing **יהב** “heavy,” for **יב** “burning,” as the Peshito has it to agree with the Greek. The former, *heavy*, is, however, more in conformity with **כב, יהב**, “heavy of heart :” Greek, *βραδεις τη καρδια* at verse 25 above. There seems also to have been very antiently some doubt in the Greek respecting the word *καιομενη*, for the Cod. Bezae D has, instead of it, *κεκαλυμμενη*, and *c* of the Old Latin *excœcatum*.

35. *αυτοις* omitted.

40. *και τουτο ειπων εδειξεν αυτοις τας χειρας και τους ποδους* omitted, and so in D and the Old Latin *a b*.

41. *from their fear and from their joy, and were wondering*—Greek, *και θαυμαζοντων απο της χαρας.*

43. *and he took up that which remained and gave to them*—omitted in the Greek. The Old Latin *c* also has *sumens reliquias dedit eis*.

GENERAL OBSERVATIONS ON THE TEXT OF THESE
SYRIAC REMAINS.

It would very far exceed the limits of a Preface were I to attempt to enter at length into the discussion of several topics of the highest interest, which naturally have suggested themselves in the course of the preceding pages. I must, therefore, at present confine myself to a few observations which the comparison of the text of these Syriac Remains of Gospels with that of the Greek have given rise to, relating especially to that text itself. The facts which this comparison has established all tend to shew that these Fragments belong to an edition or recension of the Gospels which must be assigned to those very early times of the Christian religion, when the spirit was felt to be of far greater importance than the letter, and when the substance of what the Evangelists had written was more heeded than the very words themselves in which it was expressed.* At a period so near to the days when the wonders recorded in the Gospels were performed, and the lessons and doctrines which they contain were preached—while the immediate successors of those to whom Christ himself, or his Apostles, had given commission to teach and to baptize were personally engaged in spreading the glad tidings of salvation—the necessity for verbal critical accuracy was not so keenly felt,† nor its importance held to be so great as it afterwards became in times more remote, when those who had drawn the waters of life near to their source were passed away, and their personal authority and oral instruction could no longer be referred to. It is probably to this cause that the great difference existing in various antient copies of the Gospels before his own time, spoken of by Origen,‡ is to be attributed, rather than to any wilful and intentional alteration

* As a special instance of this, I would refer to Justin Martyr in the second century, whose quotations often vary, in words, considerably from the text of the Gospels, although they accurately represent its substance: see Credner's *Beiträge*, vol. i. p. 151, and Bishop's Marsh's *Illustration of his Hypothesis*, Appendix, p. 52, where the comparison is instituted. The verbal variations from the text of the Gospels in the citations by Clement of Rome in the first century, are perhaps to be referred to the fact of his having received them orally from the Apostles, rather than from any written document: see Less, *Authenticity of the New Testament*, translated by R. Kingdom, p. 54; Lardner's *Credibility*, vol. ii. p. 31.

† See De Wette, *Lehrbuch der historisch-kritischen Einteitung*, N. T., § 35, 36.

‡ *Και ει μεν μη και περι αλλων πολλων διαφωνια ην προς αλληλα των αντιγραφων, ωστε τα κατα Ματθαιον μη συναδειν αλληλοις, ομοιως δε και τα λοιπα ευαγγελια, καν*

of the Evangelists' words by persons desirous of accommodating them to their own views, or, indeed, to any culpable negligence on the part of the transcribers beyond that which belonged to an uncritical age.†

Jerome, in his preface to the Gospels addressed to Pope Damasus, points out more fully what was the nature of the differences in the several copies of the Gospels which had continued to be transmitted down to his own time, and in a great measure also accounts for the way in which they originated.

“*Novum opus me facere cogis ex veteri, ut post exemplaria scripturarum toto orbe dispersa, quasi quidam arbiter sedeam, et quia inter se variant, quæ sint illa quæ cum Græca consentiant veritate, decernam,—Si enim Latinis exemplaribus fides est adhibenda, respondeant quibus, tot enim sunt exemplaria, pene*

ασεβης τις εδοξεν ειναι ο υπονοων ενταυθα προσερριφθαι, ουκ ειρημενην υπο του σωτηρος προς του πλουσιου την Αγαπησεις τον πλησιον σου ως σεαυτου, εντολην· νυνι δε δηλουσι πολλη γεγονεν η των αντιγραφων διαφορα, ειτε απο ραθυμιας τινων γραφειων, ειτε απο τολμης τινων μοχθηρας της διορθωσεως των γραφομενων, ειτε και απο των τα εαυτοις δοκουντα εν τη διορθωσει προστιθεντων η αφαιρουτων. την μεν ουν εν τοις αντιγραφοις της παλαιας διαθηκης διαφωνιαν, θεου διδοντος, ευρομεν ιασασθαι, κριτηριω χρησαμενοι ταις λοιπαις εκδοσεσι. κ.τ.λ. Com. in Matt., tom. xv. Opp. Edit. C. Delarue, vol. 3, p. 671. Ου καταφρονητεον ουν της περι τα ονοματα ακριβειας τω απαραλειπτως βουλομενω συνιεναι τα αγια γραμματα. το μεντοιγε ημαρτησθαι εν τοις Ελληνικοις αντιγραφοις τα περι των ονοματων πολλαχου, και απο τουτων αν τις πεισθειη εν τοις ευαγγελιοις. Com. in Ioan. tom. vi. ibid. vol. 4, p. 140.

† Even before Origen, Dionysius of Corinth had intimated that some had ventured to tamper with the text of the New Testament: *ου θαυμαστον αρα, ει και των κυριακων ραδιουργησαι τινες επιβεβληνται γραφων*, cited by Eusebius, *Hist. Eccl.* iv. 23. Clement of Alexandria also had remarked upon a variation in the copies of the Gospels: *Μακαριοι, φησιν, οι δεδιωγμενοι ενεκεν δικαιοσυνης· οτι αυτοι υιοι Θεου κληθησονται. η ως τινες των μετατιθεντων τα ευαγγελια, Μακαριοι, φησιν, οι δεδιωγμενοι υπο της δικαιοσυνης· οτι αυτοι εσονται τελειοι.* *Strom. lib. iv.*; *Clem. Alex. Opp. edit. Colon., 1688, p. 490.* Respecting this, Dr. Mill—without, however, furnishing any other authorities for what he states—writes in his *Prolegomena*, 287: *Cæterum inter Codices Ecclesiarum et privatorum hominum, hoc fere interfuit; quod isti, prout e librariorum manibus exierant, emaculati, notulisque marginalibus liberi fere, integri in Ecclesiarum tabulariis remanserint; hi vero, ab ipsis, in quorum gratiam fuerunt conscripti, statim fere inter lineas, aut ad marginem, glossis scholiisque fuerint conspersi; maximopere in id incumbentibus S. literarum studiosis, ut Textum Sacrum, quem apud se habebant, explicatiorem suisque usibus magis indies ac magis idoneum redderent. Hinc apud Clementem Alexandrinum, qui sub finem seculi secundi floruit, mentio sit των τα ευαγγελια μετατιθεντων, seu Scholiastarum, qui jam ab initio libris istis ad oram aut spatium interlineari explicatiunculas suas illiverant. Harum unam ille et alteram adducit.*

quot codices. Sin autem veritas est quærenda de pluribus, cur non ad Græcam originem revertentes, ea quæ vel a vitiosis interpretibus male reddita, vel a presumptoribus imperitis emendata perversius, vel a librariis dormitantibus aut addita sunt, aut mutata corrigimus?—De Novo nunc loquor Testamento, quod Græcum esse non dubium est, excepto Apostolo Matthæo, qui primus in Judæa Evangelium Christi Hebraicis literis edidit. Hoc certe cum in nostro sermone discordat et in diversos rivulorum tramites ducit, uno de fonte quærendum est. ——. Magnus siquidem hic in nostris codicibus error inolevit, dum quod in eadem re alius Evangelista plus dixit, in alio quia minus putaverint, addiderunt. Vel dum eundem sensum alius aliter expressit, ille qui unum a quatuor primum legerat, ad ejus exemplum cæteros quoque existimaverit emendandos. Unde accidit ut apud nos mixta sunt omnia, et in Marco plura Lucæ atque Matthæi, rursus in Matthæo plura Johannis et Marci, et in cæteris reliquorum, quæ aliis propria sunt, inveniantur.”

What is stated here by Jerome respecting the condition in which he found the text of the Old Latin version in his time exactly applies to that of these Syriac Gospels now before us, between which and the Old Latin there is otherwise a very close affinity. For if we turn to St. Luke, we find several examples of additions made to the text from the other Evangelists, who had related some fact or discourse in greater detail, or with some additional circumstances;* of the change of words or phrases to accommodate them and bring them nearer, or even to make them identical with the terms employed in other Gospels,† and of errors which can only be attributed to ignorance or mistakes on the part of the translator; but of this latter I shall have occasion to speak again as we proceed.

The Gospel of St. John, from its peculiarity in having less in common than the other three, will necessarily admit of fewer changes of this sort; but still, even in that small portion of it which remains, indications of this kind are observable.‡ Of Mark, only four verses of the last chapter remain. The Gospel of St. Matthew§ also seems to exhibit some signs of a similar nature, especially with regard to additions made to the text; but its approximation

* See Luke viii. 10, 13, 18, 19, 27, 33, 39, 43, 45, 52; ix. 17, 29, 40; xi. 17, 47, 51; xii. 29; xvii. 23; xviii. 19, 20; xxii. 34, 38; xxiii. 37.

† See vii. 35; viii. 2, 01, 13, 30, 50; ix. 12, 27, 35, 38; xi. 17, 36, 46, 47; xxii. 42; xxiii. 46.

‡ See iv. 50; v. 8; vi. 10.

§ iv. 11, 24; x. 33; xix. 29; xxi. 9, 13.

in numerous places to the reading found in St. Mark and St. Luke is probably to be attributed rather to another cause, to which I shall refer more fully in the sequel.

Moreover, besides these varieties in the text of one of the Canonical Gospels occasioned by reference to what is found in the others, there are also some passages added which do not appear to have been written at all by any of the Four Evangelists, but rather to have been taken from some of those uncanonical or apocryphal histories which were common in the early ages of the Church.*

Further, words and sentences which are found in the *Textus Receptus* of the Greek are not unfrequently omitted in these Remains; and several of such omissions are confirmed by the authority of some of the earliest Greek manuscripts extant. I leave it for others to decide whether these shew a defect in this Syriac text, or an excess in that of the Greek, originating in causes similar to those which have produced the additions of which I have just spoken.

All these circumstances taken together seem sufficient to shew that these Syriac Remains of the Gospels must be considered as belonging to those very antient times to which the Old Latin version that Jerome undertook to correct is to be assigned, as well as those Greek copies of which Origen spake. Indeed, the transcription of the manuscript in which they are contained, so far as I am competent to form an opinion, cannot have been many years subsequent to the time when Jerome wrote the words that I have cited above.

A reference to the preceding pages, in which I have noted several of the variations of this text that are supported by the Old Latin version, will shew a very close affinity in many respects between the two. The striking agreement between the Old Latin and the Peshito as first edited by Widmanstad, A.D. 1562, has been already pointed out by several critics;† and although there is a marked difference in some places between the text of the Peshito and that of these Syriac Fragments, the general similarity and agreement between the two is so great as to preclude the possibility of their having been two altogether distinct and independent versions.

Of the oldest Greek manuscripts now known to exist, it will be seen that this copy coincides most nearly, and, in some particulars, in a very striking

* See Dr. Mill, *Prolegomena*, 251—256.

† See Ridley, *De Syriacarum Novi Fœderis Versionum indole atque usu*, p. 32. J. D. Michaelis, *Curæ in Versionem Syriacam*, p. 163, seq. I. Wichelhaus, *De N. T. Versione Syriaca antiqua*, p. 240.

manner, with the Codex Bezae D, which itself is very closely allied in many respects with the Old Latin. The remarkable agreement of this very venerable manuscript with the Peshito has already been pointed out by others ;* and it has been inferred that its language has been influenced by Oriental idiomatic expressions,† and that it must have assumed its present form from being in use among Judaizing Christians.‡ But although the text of these Syriac Fragments so often and so closely agrees with that of the Codex Bezae, it also at other times diverges from it, and follows the reading of some one or more of the other most antient Greek manuscripts. Not unfrequently, also, when it varies from the usually received text, like the Codex Bezae,§ it is supported by very early authorities, such as Justin Martyr, the Clementines, Irenæus, Origen, and Cyprian, all pointing to that antient period to which this recension is to be referred.||

The Gospels of St. Luke, St. John, and St. Mark evidently have been translated directly from the Greek. The fact of these having been originally composed in that language, and the great improbability of their being rendered into Syriac through any intermediate channel,¶ would have led to this inference. This is, however, proved by the comparison of the two texts together, which shews that the Syriac has been made to conform to the Greek, and that errors into which the translator has fallen, could only have arisen from mistaking and

* See J. D. Michaelis, *ibid.*, p. 82.

† “*Etiam Græcum Codicis D. sermonem ab interpretatione aliqua, eaque Orientali (forsan Syra) primitus pependisse, aut ejusmodi versionem in exarando hocce libro iis saltem locis, quos adeo multos ab omnium codicum Græcorum textu abhorrentes habet, una cum Græco quodam antigrapho adhibitam fuisse, existimo :*” See D. D. Schulz : *Disputatio de Codice D Cantabrigiensi*, Vratis., 1827, p. 16 : cited by Credner, *Beiträge zur Einleitung in die biblischen Schriften*. vol. i. p. 492.

‡ See Credner, *ibid.*, p. 495.

§ *Ibid.*, p. 452.

|| Credner has the following observation respecting the Codex Bezae, which will also apply in this instance : “*Veränderungen wie diese konnten in der katholischen Kirche nur bis um die Mitte des zweiten Jahrhunderts mit dem Texte der Evangelien vorgenommen werden ; den nach dieser Zeit hat die Behauptung eines göttlichen Ursprunges der neu-testamentlichen Schriften in derselben allgemeine Anerkennung gefunden. Dieses Dogma lässt keine solche Behandlungsweise des Textes mehr zu, wie dieselbe mit dem Texte unserer Handschrift vorgenommen ist. Dann würde unserer Handshrift ein Text aus dem zweiten Jahrhunderte zum Grunde liegen.*” *ibid.*, p. 491.

¶ See Ridley, *De Syriac. N. T. Verss.*, p. 31, 35.

confounding one Greek word with another.* Some Greek terms also are retained in this text, which have been removed, and the proper Syriac expressions substituted in the subsequent revision of the Peshito.† It is also manifest that the translator was not in all respects accurately acquainted with the precise meaning and logical force of several Greek words. For instance, he does not seem to have been fully cognizant of the difference between the terms *ανθρωπος* and *ανηρ*, and consequently has fallen occasionally into the grave error of rendering *ο υιος του ανθρωπου*,‡ as applied to our Lord Jesus Christ, by **ܕܝܘܢܐ ܕܐܢܘܫܐ**, equivalent to *ο υιος του ανδρος*. Probably, also, from having been accustomed at that period, when he performed his task, to regard the Episcopal office with great veneration, and to esteem it in the highest honour, he has translated *τον καιρον της επισκοπης σου*§ by **ܕܝܘܡܐ ܕܡܘܠܘܬܐ**, “the day of thy greatness.” To the same cause—the want of a full and accurate knowledge of the Greek language—must be attributed the loose and paraphractical translation of several passages,|| which, although they represent tolerably well the general sense, are very free and wide of the literal signification. Many instances of this occur, both in St. John and St. Luke. There are also some manifest errors in the text of these two Gospels,¶ which can hardly be attributed to any other cause than ignorance or carelessness on the part of the transcriber. All these circumstances taken together seem to shew that this copy of the Gospels must belong to those very early days of Christianity when verbal critical accuracy was not esteemed to be of that essential importance which afterwards it necessarily assumed. At the same time, also, it appears to be evident that this version is the production of one or more translators who have left clear indications that they were not fully acquainted with all

* See John i. 19; iv. 48; vi. 1, 3, 16, 46; vii. 23, 35; xiv. 10, 26: Luke vii. 33; xxi. 20; xx. 46.

† Thus Luke iii. 1, **ܕܝܘܢܐ ܕܚܘܪܐܝܝܢ**, *χώρας*; Pesh. **ܕܝܘܢܐ**: viii. 3, **ܡܥܘܢܐ ܕܥܘܠܐܢܐ**, *επιτροπου*; Pesh. **ܡܥܘܢܐ**: x. 25, **ܕܡܘܠܘܬܐ ܕܡܘܠܘܬܐ**, *νομικος*; Peshito, **ܕܡܘܠܘܬܐ**: xii. 11, **ܕܡܘܠܘܬܐ**, *αρχας*; Peshito, **ܕܡܘܠܘܬܐ**: xii. 55, **ܕܡܘܠܘܬܐ ܕܡܘܠܘܬܐ**, *καυσων*; Peshito, **ܕܡܘܠܘܬܐ**: xiv. 2, **ܕܡܘܠܘܬܐ ܕܡܘܠܘܬܐ**, *υδρωπικος*; Peshito, **ܕܡܘܠܘܬܐ ܕܡܘܠܘܬܐ**: xxii. 52, **ܕܡܘܠܘܬܐ ܕܡܘܠܘܬܐ**, *στρατηγους*; Peshito, **ܕܡܘܠܘܬܐ ܕܡܘܠܘܬܐ**

‡ Luke vii. 33; xxii. 48.

§ Luke xix. 44.

|| John i. 19, 41; iv. 9, 31; v. 13; vi. 18, 33; vii. 35: Luke iii. 2, 15; viii. 14, 23, 31; ix. 40; x. 41; xv. 1; xvii. 31; xxi. 11, 25, 26, 34; xxii. 26, 27, 64; xxiii. 12, 15, 50, 55; xxiv. 11, 22, 28, 29, 41.

¶ See John i. 35; iv. 24, 52; vi. 16: Luke xxiii. 48; xxiv. 12, 32.

the precise shades of meaning, and the logical peculiarities of various terms in the original Greek.

It has been already observed that it seems to be scarcely possible that the Syriac text published by Widmanstad, which, throughout these pages, I have called the Peshito, could be altogether a different version from this. It would take up too much space to institute here a comparison of passages to establish this fact, which, indeed, any one may easily do for himself. The ruder and more uncultivated form will naturally be esteemed to be the more antient of the two ; and the more cultivated and improved edition to be the result of revision and correction from a fresh collation with the original Greek. This seems to be sufficiently established by the fact, that while this text and that generally called the Peshito concur in a great number of instances, as to readings which do not literally agree with the Greek, in almost all cases—if, indeed, not in all—where they differ from each other the Peshito has been brought into closer conformity with the text of the Greek. This latter observation applies to the Gospel of St. Matthew equally with those of St. Luke and St. John, and even to the only four remaining verses of St. Mark.

The language, also, of the four Gospels in the Peshito, has undergone some modification from this text. Other terms and different modes of expression which appear to be purely dialectical have been substituted in the place of those which are found here.* The grammar also has been carefully revised

* I will note here a few instances which may serve to illustrate these facts. In the first place, I shall set this text, then the Greek, and afterwards, the Peshito, so that the variations may be seen at once. Math. i. 17: **ܟܘܢܘܢܐ**, εως, **ܟܘܢܘܢܐ**. 18: **ܘܘܢ ܕܘܢܘܢܐ ܕܠܐ ܘܘܢ ܕܘܢܐ**, πριν η συνελθειν αυτους, **ܕܘܢܘܢܐ ܕܠܐ ܘܘܢ ܕܘܢܐ**. 19: **ܡܠܠܘ ܕܘܢܘܢܐ**, λαθρα απολυσαι αυτην, **ܡܘܝܢ ܕܘܢܘܢܐ**. 20: **ܡܠܠܐ ܕܘܢܘܢܐ**, κατ' οναρ, **ܟܘܢܘܢܐ**. 25: **ܡܘܢܐ ܕܘܢܘܢܐ ܕܘܢܘܢܐ**, και ουκ εγινωσκεν αυτην, **ܡܘܢܐ ܕܘܢܐ**. ii. 9: **ܕܘܢܐ ܘܘܢܐ**, και ιδον, **ܕܘܢܐ — ܕܘܢܐ ܘܘܢܐ ܕܘܢܐ**, επανω ον, **ܕܘܢܐ ܘܘܢܐ ܕܘܢܐ**. 13: **ܕܘܢܐ ܘܘܢܐ**, και αναχωρησαντων αυτων, **ܕܘܢܐ ܘܘܢܐ**. 16: **ܕܘܢܐ ܘܘܢܐ ܕܘܢܐ**, κατα τον χρονον ον ηκριβωσε παρα των μαγων, **ܕܘܢܐ ܘܘܢܐ ܕܘܢܐ ܘܘܢܐ**. 22: **ܕܘܢܐ ܘܘܢܐ**, αντι, **ܕܘܢܐ**. 23: **ܕܘܢܐ ܘܘܢܐ ܕܘܢܐ**, οπως πληρωθη το ρηθεν, **ܕܘܢܐ ܘܘܢܐ ܕܘܢܐ ܘܘܢܐ**. iii. 4: **ܕܘܢܐ ܘܘܢܐ ܕܘܢܐ**, ειχε το ενδυμα αυτου απο τριχων, **ܕܘܢܐ ܘܘܢܐ ܕܘܢܐ ܘܘܢܐ**. 6: **ܕܘܢܐ ܘܘܢܐ ܕܘܢܐ ܘܘܢܐ**, εξομολογουμενοι, **ܕܘܢܐ ܘܘܢܐ**. 10: **ܕܘܢܐ ܘܘܢܐ ܕܘܢܐ ܘܘܢܐ**, ηδη δε και η αξινη προς την ριζαν των δενδρων κειται, **ܕܘܢܐ ܘܘܢܐ ܕܘܢܐ ܘܘܢܐ**. 12: **ܕܘܢܐ**, συναξει, **ܕܘܢܐ**. iv. 4: **ܕܘܢܐ ܘܘܢܐ ܕܘܢܐ**,

and many of the more loose and less accurate points of Syntax have been corrected. This is probably due to the labours of the school of Edessa. In several points the language of this text bears a close resemblance to that of the Syriac version of the Theophania of Eusebius, published by the late Dr. Lee, Regius Professor of Hebrew in the University of Cambridge, from the

επι παντι ρηματι, **ܟܠܟܠܐ**. 6: **ܟܝܘܐ**, πτερυγιον, **ܟܦܘܐ** — **ܟܘܝܟ**, βαλλε, **ܝܥ**. 9: **ܟܘܬܐ ܡܪܘܫܐ**, προσκυνησης μοι, **ܠܡܪܘܫܐ**. 20—23: **ܟܘܬܘܢ ܡܘܬܐ**, ευθεως, **ܟܘܬܘܢ**. v. 18: **ܟܘܬܐ ܟܝܘܐ ܐܟ ܟܘܬܐ ܟܘܪܘܬܐ ܡܘܬܐ**, ιωτα εν η μια κεραια, **ܡܘܬܐ ܐܟ ܟܘܬܐ ܡܘܬܐ ܟܘܪܘܬܐ**. 22: **ܟܘܪܘܬܐ**, μωρε, **ܟܠܠ**. 31: **ܟܠܠܘܬܐ ܟܘܪܘܬܐ**, αποστασιον, **ܟܠܠܘܬܐ ܟܘܪܘܬܐ**. 34: **ܟܘܪܘܬܐ ܟܠ ܟܘܪܘܬܐ**, μη ομοσαι ολωσ, **ܟܘܪܘܬܐ ܟܠ**. vi. 1: **ܟܘܪܘܬܐ**, εμπροσθεν, **ܟܘܪܘܬܐ**. 6: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, κλεισας την θυραν σου, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. 30: **ܟܘܪܘܬܐ**, του αγρου, **ܟܘܪܘܬܐ** — **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, ολιγοπιστοι, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. viii. 4: **ܟܘܪܘܬܐ**, ορα μηδενι ειπης, **ܟܘܪܘܬܐ**, **ܟܘܪܘܬܐ**. 17: **ܟܘܪܘܬܐ**, δια, **ܟܘܪܘܬܐ** — **ܟܘܪܘܬܐ**, εβαστασεν, **ܟܘܪܘܬܐ**. xi. 16: **ܟܘܪܘܬܐ**, προσφῶνουντα, **ܟܘܪܘܬܐ**. xiii. 1: **ܟܘܪܘܬܐ**, παρα, **ܟܘܪܘܬܐ**. 2: **ܟܘܪܘܬܐ**, εις το πλοιοι, **ܟܘܪܘܬܐ**. 6: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, ηλιου δε ανατειλαντος, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. 32: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, τα πετεινα, **ܟܘܪܘܬܐ**. 35: **ܟܘܪܘܬܐ**, ερευξομαι, **ܟܘܪܘܬܐ**. xv. 20: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, φαγειν, **ܟܘܪܘܬܐ**. 32: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, νησταις, **ܟܘܪܘܬܐ**. 34: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, εχετε, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. xvii. 19: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, κατ' ιδιαν, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. 27: **ܟܘܪܘܬܐ**, αγκιστρον, **ܟܘܪܘܬܐ**. xviii. 28: **ܟܘܪܘܬܐ**, αποδος μοι, **ܟܘܪܘܬܐ**. xix. 7: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, βιβλιον αποστασιον, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. xxi. 29: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, μεταμεληθεις, **ܟܘܪܘܬܐ**. 32: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, μετεμεληθητε, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. xxii. 18: **ܟܘܪܘܬܐ**, νομισμα, **ܟܘܪܘܬܐ**. 35: **ܟܘܪܘܬܐ**, νομικος, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. 36: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, εν τῷ νομῳ, **ܟܘܪܘܬܐ**. 39: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, δευτερα δε, **ܟܘܪܘܬܐ**. xxiii. 9: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, καθηγηται, **ܟܘܪܘܬܐ**. Mark xvi. 18: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, θανασιμον τι, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ** — **ܟܘܪܘܬܐ**, βλαψη, **ܟܘܪܘܬܐ**. 19: **ܟܘܪܘܬܐ**, ανεληφθη, **ܟܘܪܘܬܐ**. 20: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, του κυριου συνεργουντος, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. John i. 3: **ܟܘܪܘܬܐ**, δι' αυτου, **ܟܘܪܘܬܐ**. 8: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, ινα μαρτυρηση περι του φωτος, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. 13: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, εξ αιματων, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ** — **ܟܘܪܘܬܐ**, σαρκος, **ܟܘܪܘܬܐ** — **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, ανδρος, **ܟܘܪܘܬܐ**. 16: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, ημεις παντες ελαβομεν, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. 29: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, τη επαυριον, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. iii. 7: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, γεννηθηναι ανωθεν, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. 18: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, ηδη κεκριται, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. 21: **ܟܘܪܘܬܐ**, την αληθειαν, **ܟܘܪܘܬܐ**. 29: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, πεπληρωται, **ܟܘܪܘܬܐ**. iv. 31: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, ραββι φαγε, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. 48: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, σημεια και τερατα, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. v. 6: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, υγιης γενεσθαι, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**. 13: **ܟܘܪܘܬܐ ܟܘܪܘܬܐ ܟܘܪܘܬܐ**, εξενευσεν, **ܟܘܪܘܬܐ ܟܘܪܘܬܐ**.

most antient manuscript bearing a date in the Nitrian Collection, written A.D. 412.* The peculiarities of grammar, &c., occurring in that version Dr. Lee was inclined to believe were an indication of its having been produced in the schools of Palestine, rather than of Edessa.† This seems to me also to be highly probable, but at present the means of arriving at any positive conclusion respecting these different Syriac dialects are so scanty, that it would be presumption to pronounce any decided opinion on this matter. All that I can venture to say is, that several of these peculiarities are not found in Syriac works which we know to have been written at Edessa, at a rather later

vii. 10: ܠܟܢ ܡܢ ܕܡܢܗ , φανερωσ, ܠܟܢܗ . 13—26: ܠܟܢܗ , εν παρρησία, ܕܡܢܗ .
 24: ܕܡܢ ܕܡܢܗ , κατ' οψιν, ܕܡܢ ܕܡܢܗ . 35: ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ
 ܠܟܢܗ ܠܟܢܗ , μη εις την διασποραν των Ελληνων μελλει πορευεσθαι και διδασκειν τους Ελληνας,
 ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ . Luke iii. 1: ܠܟܢܗ ܠܟܢܗ , της ηγεμονιας, ܠܟܢܗ ܠܟܢܗ . —: ܠܟܢܗ , χωρας, ܠܟܢܗ .
 4: ܠܟܢܗ ܠܟܢܗ , εν βιβλω των λογων, ܠܟܢܗ ܠܟܢܗ . vii. 34: ܠܟܢܗ , οينوποτης, ܠܟܢܗ
 ܠܟܢܗ . viii. 3: ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ , απο των υπαρχοντων αυταις, ܠܟܢܗ
 ܠܟܢܗ . ix. 31: ܠܟܢܗ , την εξοδον αυτου, ܠܟܢܗ . 37: ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ ,
 εν τη εξης ημερα, ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ . 51: ܠܟܢܗ , της αναληψεως αυτου,
 ܠܟܢܗ ܠܟܢܗ . x. 7: ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ εξ οικιας εις οικιαν, ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ .
 16: ܠܟܢܗ , αθετει, ܠܟܢܗ . 30: ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ , ημιθανη, ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ .
 35: ܠܟܢܗ , επιμεληθητι αυτου, ܠܟܢܗ ܠܟܢܗ . xii. 58: ܠܟܢܗ , εργασιαν, ܠܟܢܗ ܠܟܢܗ .
 xiii. 32: ܠܟܢܗ ܠܟܢܗ , τελειουμαι, ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ . xiv. 15: ܠܟܢܗ , αρτον,
 ܠܟܢܗ . 18, 19: ܠܟܢܗ ܠܟܢܗ , εχε με παρητημενον, ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ .
 xvii. 24: $\text{ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ}$ εκ της υπ' ουρανον εις την υπ' ουρανον,
 $\text{ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ}$. 27: ܠܟܢܗ , απολεσεν, ܠܟܢܗ ܠܟܢܗ . xx. 16: ܠܟܢܗ ܠܟܢܗ
 ܠܟܢܗ μη γενοιτο, ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ . 17: ܠܟܢܗ , γωνιας. ܠܟܢܗ . xxi. 1: ܠܟܢܗ
 ܠܟܢܗ , αναβλεψας δε, ܠܟܢܗ ܠܟܢܗ . 28: ܠܟܢܗ ܠܟܢܗ , ανακυψατε, ܠܟܢܗ ܠܟܢܗ . xxii. 22:
 ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ το ωρισμενον, ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ . 43: ܠܟܢܗ ܠܟܢܗ , εν αγωνια,
 ܠܟܢܗ ܠܟܢܗ . xxiii. 9: ܠܟܢܗ ܠܟܢܗ , ικανοις, ܠܟܢܗ ܠܟܢܗ . 14: $\text{ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ}$
 ܠܟܢܗ , ουδεν ευρον εν τω ανθρωπω τουτω αιτιον, $\text{ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ}$
 ܠܟܢܗ . 19: ܠܟܢܗ ܠܟܢܗ , στασιν, ܠܟܢܗ ܠܟܢܗ . 25: ܠܟܢܗ ܠܟܢܗ , στασιν, ܠܟܢܗ ܠܟܢܗ .
 38: ܠܟܢܗ , επιγραφη, ܠܟܢܗ ܠܟܢܗ . 43: ܠܟܢܗ ܠܟܢܗ , εν τω παραδεισω, ܠܟܢܗ ܠܟܢܗ .
 xxiv. 18: ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ , ουκ εγνωσ, ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ . 19: ܠܟܢܗ ܠܟܢܗ ܠܟܢܗ ,
 δυνατος, ܠܟܢܗ ܠܟܢܗ .

* See respecting this manuscript; my Preface to Festal Letters of Athanasius; and Edinburgh Review, No. 214, April 1857, p. 449.

† Eusebius, Bishop of Cæsarea, on the Theophania, 8vo. Cambridge, 1843: Preface, p. xv.

date, nor even in the work of Bardesan,* which is the most antient production by any one belonging to that district to which we can with certainty refer. Those varieties, however, which are purely grammatical, are to be attributed, perhaps, rather to antiquity than to any dialectical peculiarity; for I have observed, upon the comparison of several of the oldest copies now in the British Museum of that very text of the Gospels which has been generally received as the Peshito, that the more antient the manuscripts be, the more nearly do they correspond in this respect with the text of these Syriac Fragments.

ON THE GOSPEL OF ST. MATTHEW.

IN the preceding observations upon the text of St. Matthew, it will be seen that I have assumed that his Gospel was originally written in the Hebrew dialect, generally spoken by the Jews in Palestine at the time when the events took place of which it furnishes the narrative. I have done this upon the conviction that no fact relating to the history of the Gospels is more fully and satisfactorily established.† From the days of the Apostles themselves, down to the end of the fourth century, every writer who has had occasion to refer to this matter has testified the same thing: Papias,^a Irenæus,^b Pantænus,^c

* Printed in my "Spicilegium Syriacum."

† Those who wish for fuller information on this, may be referred to Simon's *Hist. Crit. du Texte du N. T.*, ch. v.; B. Lamy, *Præfatio Apparatus Chron.* cap. vi.; Dr. Mill, *Prolegomena*, § 65; B. Walton, *Proleg.* vol. ii. p. 483, edit Wrangham; J. D. Michaelis, *Einleitung*. § 132; Elsner, *Dissertatio, Matthæum Hebraico Sermone conscripsisse*, 4to.; Francof. ad Viadrum, 1791; Olshausen, *Die Echtheit der Evv.*, p. 18; Dr. Campbell, *Preface to Matthew's Gospel*; Horne, *Introduction*, p. ii. ch. ii. sect. ii. § iv., &c. &c. &c.

^a Ματθαῖος μὲν οὖν Ἑβραΐδι διαλεκτῶ τα λόγια συνεγραψατο, ἡρμηνευσεν δ' αὐτὰ ὡς ἠδύνατο ἕκαστος: Eusebius, *Hist. Ec.*, lib. iii. 39.

^b Ὁ μὲν δὴ Ματθαῖος ἐν τοῖς Ἑβραίοις τῆ ἰδίᾳ αὐτῶν διαλεκτῶ καὶ γραφῆν ἐξηνεγκεν εὐαγγελίου, τοῦ Πέτρου καὶ τοῦ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων καὶ θεμελιοντων τὴν ἐκκλησίαν: Eusebius, *Hist. Ec.*, lib. v. 8. Το κατὰ Ματθαῖον εὐαγγέλιον πρὸς Ἰουδαίους ἐγραφή: Possini, *Catena Patt. in Matt. apud Massuet*, p. 347.

^c Ὡν εἰς γενομένος ὁ Πανταῖνος καὶ εἰς Ἰνδούς ἐλθεῖν λέγεται, εἴθα λόγος εὐρεῖν αὐτὸν προφθασαν τὴν αὐτοῦ παρουσίαν το κατὰ Ματθαῖον εὐαγγέλιον παρα τισιν αὐτοῖσι τὸν Χριστὸν ἐπεγνωκοσιν, οἰς Βαρθολομαῖον τῶν ἀποστόλων εἰς κηρυξῆαι, αὐτοῖσι τε Ἑβραίων γραμμασιν τὴν τοῦ Ματθαῖου καταλεῖψαι γραφῆν, ἣν καὶ σῶζεσθαι εἰς τὸν δῆλουμένον χρόνον: Eusebius, *Hist. Ec.* lib. v. 10.

Origen,^d Eusebius,^e Cyril of Jerusalem,^f Athanasius,^g Epiphanius,^h and Jerome,ⁱ all with one consent affirm this. Such a chain of historical evidence appears to be amply sufficient to establish the fact, that St. Matthew wrote his Gospel originally in the Hebrew dialect of that time, for the benefit of the Jews, who understood and spake that language.* A careful and critical examination of the Greek text of this Gospel will afford very strong confirmation of this.

^d οτι πρωτον μεν γεγραπται το κατα τον ποτε τελωνην, υστερον δε αποστολον Ιησου Χριστου Ματθαιον, εκδεδωκοτα αυτο τοις απο Ιουδαϊσμου πεπιστευκασι, γραμμασιν Εβραϊκοις συντεταγμενον. Eusebius, *Hist. Ec.*, vi. 25. αρξαμενοι απο του Ματθαιου, ος και παραδεδοται πρωτος λοιπων τοις Εβραιοις εκδεδοκεναι το ευαγγελιον τοις εκ περιτομης πιστευουσι: *Com. in Ioh.* Opp. Ed. Delarue, T. iv. p. 132.

^e Ματθαιος μεν γαρ προτερον Εβραιοις κηρυξας, ως ημελλεν και εφ' ετερους ιεναι, πατριω γλωττη γραφη παραδους το κατ' αυτον ευαγγελιον, το λειπον τη αυτου παρουσια τουτοις, υφ' ων εστελλετο, δια της γραφης απεπληρον. *Hist. Ec.* iii. 24.

^f Ματθαιος ο γραψας το ευαγγελιον, Εβραϊδι γλωσση τουτο εγραψεν: *Catechesis* 14, p. 148, edit. Paris. 1640.

^g *Evangelium secundum Matthæum ab ipso Matthæo Hebraica dialecto conscriptum est: Synopsis S. Scripturæ*, in Athanasii Opp., T. ii. p. 55. The genuineness of this document has been called in question.

^h Ουτος μεν ουν ο Ματθαιος Εβραϊκοις γραμμασιν γραφει το ευαγγελιον: *Hæres*, 51, v. i. p. 426. ως αληθη εστιν ειπειν, οτι Ματθαιος μονος Εβραιστι και Εβραϊκοις γραμμασιν εν τη καινη διαθηκη εποιησατο την του ευαγγελιου εκθεσιν τε και κηρυγμα: *Hæres*, 30, v. i. p. 127.

ⁱ Matthæus, qui et Levi, ex publicano apostolus, primus in Judæa propter eos, qui ex circumcisione crediderant, evangelium Christi Hebraicis literis verbisque composuit; quod quis postea in Græcum transtulerit non satis certum est: *Cat. de Viris Ill.* c. 3. Matthæus primus evangelium in Judæa Hebraico sermone edidit, ob eorum vel maxime causam, qui in Jesum crediderant ex Judæis: *Proleg. in Matt.* Matthæus, qui evangelium Hebraico sermone conscripsit, ita posuit: *Epist. ad Damas.* Mihi videtur evangelistam Matthæum, qui evangelium Hebraico sermone conscripsit, non tam "vespere" dixisse quam "sero," et eum qui interpretatus est, verbi ambiguitate deceptum, non "sero" interpretatum esse sed "vespere:" *Ad Hedibiam.* Matthæus autem et Joannes quorum alter Hebraico, alter Græco sermone evangelia texerunt, testimonia de Hebraico proferunt: *Com. in Isaiam.* Cui nos breviter respondimus: primum Matthæum evangelium Hebraicis literis edidisse, quod non poterant legere, nisi qui ex Hebraeis erant: *Com. in Oseam.* To these several other indirect testimonies may be added.

* Grotius writes respecting this, "Evangelium suum S. Matthæum Hebraice, i.e. Syriace scripsisse ita constanter apud veteres, quibus de hac re veritas melius quam nobis innotescere poterat, traditum est, ut nullus plane sit dubitandi locus," *Com. in Matt.* i.; and Bishop Marsh, "I am persuaded that the evidence of Papias, and the concurrent evidence of other Greek Fathers, establish the fact that St. Matthew wrote in Hebrew full as well as any evidence of that kind can establish a fact," *Illustration of Hypothesis*, p. 47.

It will further be observed, that in speaking of this original work of St. Matthew, I have called it Aramaic rather than Hebrew, in order to mark the distinction between it and the antient Hebrew in which the scriptures of the Old Testament were written, the vernacular use of which the Jews had ceased to be familiar with during their captivity in Babylon, and had adopted the dialect of the Chaldees, in whose country they had so long been resident.* I have also used the word Aramaic as a general term embracing all the slight varieties of dialect existing in the Syriac or Chaldaic, without attempting to define in what those varieties consist; for, as I have already observed, I do not think that we have at present sufficient data, or, at least, that they have as yet been sufficiently examined and analysed to enable us to come to any accurate decision as to what are the precise peculiarities of each.† Generally it may be observed that the language used by our Saviour and his apostles being that ordinarily employed by the Hebrews in Palestine at that time, and called by St. Luke (Acts xxi. 40, xxii. 1), Papias, and Irenæus, the Hebrew Dialect, is so very similar and closely allied with the Syriac of the New Testament, called the Peshito, that the two may be considered identical, with the exception, perhaps, of some very slight dialectical peculiarities. These facts are so well known to all who have given attention to this subject, that it is not necessary for me to enter into any proof of them in this place.‡

* See Walton, *Prolegomena*, edit. Wrangham, vol. ii. p. 400.

† Hinc quam sæpissime legas Rabbinos linguam Chaldaicam vocare Aramæam. Morinus, *Exercit. Bibl.* p. 381. The reader may see what Wichelhaus has written "De linguæ Aramææ dialectis," lib. i. c. iv. in *De Novi Testamenti Versione Syriaca Antiqua*, 8vo. Halis, 1850.

‡ To guard myself, however, against the imputation of having assumed too much, I will quote the following passages from Walton's *Prolegomena*, and add a few other references out of many. "Postea appellata est 'Syriaca' a regione Syriæ, 'Aramæa' ab Aram, et ab Assyria 'Assyriaca:' aliquando etiam dicta est 'Hebræa,' scilicet in N. T.; non quod proprie eadem sit cum Hebræica, sed quod populus Hebræus post Captivitatem Babylonicam, hac usus sit pro vernacula ejus oblitus erat. vol. ii. p. 390. Per 'sermonem igitur Hebraicum' in Novo Testamento clarum est, Syriacum sive Chaldæo-Hierosolymitanum intelligendum esse. Vide plura apud Widmanstadium. *Præf. in N. T.* Doct. Grotium locis citatis, et Mayeri *Philol. Sacr.* ii. 3. *Ibid*, p. 468. Immo, ipsi Domino et Salvatori vernacula erat, quam una cum lacte materno suxit, in qua voluntatem Dei et expressa vitæ æternæ promissa Unigenitus Dei Filius orbi revelavit. Hunc sacro ore consecravit, in hac doctrinam Evangelicam tradidit, in hac preces ad Patrem obtulit, mysteria mundo abscondita aperuit, Patrisque de cælo vocem audivit; ita ut dicere possimus,

Lingua hominum est lingua nobilitata Dei

et ut quidam cecinit de Syro Lexicographo,

Nos docet hic unus Numinis ore loqui,

When, therefore, it was well known that the author of the first of the four canonical Gospels was no other than one of the Twelve chosen Apostles of our Lord, and that he had composed his Gospel in a dialect so very closely allied with that of the New Testament in general use in the antient Syrian churches as to be virtually identical with it, it seems to be scarcely credible that those who undertook to make a collection of the books of the New Testament in Syriac, and for that purpose to translate into that language such other of the apostolic writings as had been composed in Greek, should not have availed themselves of the original document of St. Matthew, rather than have attempted to re-translate it into Syriac from any Greek version which might have happened to be at hand. Indeed, it is only on the supposition that the original had been lost, or was not then procurable, that we can imagine that any would have undertaken a task at once not only needless in itself, but also necessarily tending to make the Gospel in a certain degree of less authority; for no translation can be considered to be altogether so authentic as the original words of the author. Moreover, if the opinion which many have held as to the very early collection of the books of the New Testament in Syriac be correct,* there is no positive proof that any Greek translation of St. Matthew's Gospel was in use at that time. And even had the original Hebrew document of the apostle been generally lost sight of in rather later times, of which, however, there is no evidence, this might easily have arisen in the Syrian churches from the fact of its having been adopted by them with some slight dialectical modifications and change of the written character, and thus having become absorbed into the Syriac Canon of the New Testament; while in the Greek and Latin Churches, which were unacquainted with the Aramaic, the canonical Greek translation and Latin version would, as a matter of course,

ibid. p. 506. "In Novo Testamento sæpe nomina Chaldaica dicuntur Hebræa, et Hebraice loqui Apostoli quoque dicuntur cum Chaldaice id faciunt." Morinus *Exercit. Bibl.* p. 379. "Syriaca lingua eadem est cum Chaldaica, et Vernacula Judæorum, *ibid.* p. 381. See also Amira, *Prælua in Grammaticam Syriacam sive Chaldaicam*; Ridley, *De Syr. Novi Fœderis Ver. Indole*, p. 9; Car. Schaaf, *Præfat. in Opus Aramæum*; Simon, *Hist. Crit. du Texte du N. T.* c. v. p. 47, &c.; Olshausen, *Die Echtheit der Evangelien*, p. 69, &c. &c. &c.

* The reader may see what Jeremiah Jones has written on this subject in his *New and Full Method of settling the Canonical Authority of the New Testament*, part i. ch. xv.—xviii. Although I believe his conclusions in the main to be right, I cannot concur with his arguments when they are founded upon an assumed fitness and propriety of things, rather than upon the evidence of facts.

be used in its stead. Neither does this afford any ground to conclude that it had disappeared altogether at that earlier period at which the Syriac version of the other Gospels was made. Indeed, there seems to be evidence to prove that it was in existence down to the time of Epiphanius and Jerome, in its genuine, as well as in an extended and interpolated form.* If we are to place any faith in the tradition constantly maintained in the Syrian churches, the books of the New Testament originally written in Greek, which have been received into their canon, were translated into Syriac before the end of the first century, in the days of Abgar, the first Christian king of Edessa, under the superintendence of Adai or Thaddai (Thaddæus), said to have been one of the Seventy Disciples chosen by our Lord.† There is also a record preserved of the date of a copy of the Gospels in Syriac transcribed at Edessa by Achæus, the friend of one of Adai's own disciples, as early as A.D. 77 or 78.‡ And if this

* Epiphanius informs us that there was found, in the time of Constantine, in a cell at Tiberias, το κατα Ματθαιον Εβραϊκον φυτον (*Hæres.* 30, *Ebion.* § 6.), respecting which Fabricius has this note: “το Εβραϊκον φυτον” non est genealogia Hebraica, ut vult Petavius, sed integrum evangelium, integer fœtus, sive liber Hebraice scriptus sub nomine Matthæi.” *Cod. Apoc. N. T.* vol. i. p. 369. Εχουσι δε το κατα Ματθαιον Ευαγγελιον πληρεστατον Εβραϊστι. Παρ’ αυτοις γαρ σαφως τουτο καθως εξ αρχης εγραφη Εβραϊκοις γραμμασι εντι σωζεται: *Hæres.* xxix. 9, respecting which Fabricius writes: “Cæterum puto vocabulum πληρεστατον eo solum spectare, quod non versionem sed ipsum originarium Hebraicum Matthæi habuerint Nazaræi:” *ibid.* p. 369. And Jerome, after having spoken of St. Matthew in the words cited above, p. lxxiv., states that his Hebrew Gospel still existed in the library of Cæsarea: “Porro ipsum Hebraicum habetur usque hodie in Cæsariensi Bibliotheca, quam Pamphilus martyr studiosissime confecit: Mihi quoque a Nazaræis qui in Berœa, urbe Syriæ, hoc volumine utuntur, describendi facultas fuit,” *De Vir. Ill.* He does not, however, as Fabricius observes, say that he himself inspected the Hebrew Gospel of St. Matthew in the library at Cæsarea. It is, therefore, uncertain whether it was the same as the Gospel according to the Hebrews, used by the Nazarenes and Ebionites, which he translated, or not. As the passage stands alone, it seems plainly to imply St. Matthew's original Gospel.

† See Gregory Bar Hebræus, cited by Assemani, *Bibl. Orient.* tom. ii. p. 279: see also *ibid.* p. 392: Gabr. Sionita, *Pref. in Lib. Psal.* p. 3: see also Wichelhaus, *De N. T. Versione Syriaca*, p. 60.

‡ Annotatio ad calcem Codicis Evangeliorum ab Achæo descripti, quam amanuensis in hæc verba describit—*De quodam pervetusto Evangelio, quod extabat in sacra ecclesia Ædium Romæorum in urbe Bagdado. Erat quoddam Evangelium Edessenum (hoc est Syriacum Edessæ exaratum) pervetustum quidem, sed clarum et dilucidum, ex quo ne jota quidem unum deletum fuerat, legebatur autem clarius quam libri recens exarati, et unus dumtaxat prior quinternio præ antiquitate ex eo exciderat. Ad ejus vero calcem ita scriptum erat “Absolutus est sanctus iste liber, Feria quinta, die 18, Canun prioris (hoc est, Decembris) Anno Græcorum 389 (Christi 78) propria manu Achæi Apostoli, socii Mar Maris Discipuli Mar Adæi Apostoli, cujus oratio nobiscum sit, Amen.* See Assemani, *ibid.* tom. ii. p. 486.

is to be relied upon—and the probability of its being genuine derives very great confirmation since the discovery of the Nitrian manuscripts—it is no unreasonable inference to draw, that the Gospels of St. Mark and St. Luke were translated into Syriac even before the present canonical Greek version of St. Matthew existed ; for Papias, writing several years later, seems to intimate plainly that no one particular Greek version had been generally adopted by the Church at that period, but that every one interpreted the original for himself as well as he could* Jerome also tells us that it was not known who made the Greek translation.† At any rate, it seems to be the opinion, of all who have studied and written upon this subject, that the Syriac canon of the New Testament cannot be referred to a later age than the second century of the Christian era.‡ The books, therefore, of which it consists must have been collected together at a time when the original Hebrew or Aramaic Gospel of St. Matthew was still to be found : for we have positive testimony to its being in existence in the days of Pantænus, about the last quarter of the second century ; and we have also inferential evidence of its having been used about the same time by Hegesippus, who, as Eusebius informs us, proved himself to have been a Jew by birth and country, by the fact of his having cited both from the Gospel according to Hebrews and from the Syriac.§ By this in all probability is meant the interpolated recension of the Hebrew Gospel of St. Matthew, which the Nazarenes and Ebionites made use of, and the Syriac canon of the New Testament as it existed at that time, containing the Syriac version of such books as had been originally composed in Greek ; comprising also, perhaps, the Syriac Gospel of St. Matthew, with some slight modification of dialect from the Hebrew or Syro-Chaldaic of Palestine.||

* See note (a) p. lxxiii. above.

† His words are, “ Quod quis postea in Græcū transtulerit not satis certum est.”

‡ See Walton, *Prolegomena*, vol. ii. p. 489 ; Dr. Mill, *Proleg.* 1237 ; Ridley, *De Syr. N. T. Vers.* sec. vi. ; Simon, *Hist. Crit. des Verss. du N. T.* chap. xiii. ; J. D. Michaelis, *Einleitung*, § 57 ; De Wette, *Einleit. in das N. T.* § 11a.

§ See passage cited p. lxxiii. above.

|| Fabricius, *Cod. Apoc. N. T.* p. 360 ; and after him Olshausen (*Die Ectheit.* p. 41) thinks that by the Syriac is meant the same thing as the Gospel according to the Hebrews, which was written in the Syriac language, and he cites Jerome's words, “ Evangelium juxta Hebræos, quod Chaldaico Syroque sermone scriptum est.” But the terms which Eusebius uses, *του καθ' εβραϊους εναγγελιου και του συριακου*, “ the Gospel according to the Hebrews and the Syriac ” certainly make a distinction, and mean two different things. If *του συριακου* does not bear the signification here which I have proposed, probably it is to be referred to the Syriac version of the Old Testament, the same as *Ο Συρος*, whose readings are frequently

Moreover, there is preserved a quotation by Hegesippus, taken from the Gospel of St. Matthew; and it is very remarkable, that while it varies from the Greek text of his Gospel, which must have been translated from the Original Hebrew or Aramaic, it agrees with this Syriac which I now publish; and further, that notwithstanding their difference, they both may be taken as correct renderings of this same Syriac text, the variation having arisen simply from the two-fold signification of the Aramaic particle ܓ.* A more complete proof could hardly have been imagined, that this Syriac text, which shews the source of the variation, is the original, which both have followed; and that in this place at least it is identical with the original Aramaic of the Apostle.

That there was some very close affinity between the Gospel according to the Hebrews and Matthew's Hebrew Gospel is evident, from the fact that in the time of Epiphanius and Jerome they were thought by many to be one and the same. Grabe † and Dr. Mill ‡ believed the Gospel according to the Hebrews to have been written before any of the canonical Gospels; and Lessing, Niemeyer, Weber, and others considered it to have been the original document upon which St. Matthew himself based his Gospel. § The opinion, however, which seems to be the best grounded, and has been most generally received, is, that the Gospel according to the Hebrews had for its basis the genuine Hebrew Gospel of St. Matthew, and was afterwards expanded in some places by various interpolations, and perhaps mutilated in others; || but that the changes made in it were not such as to preclude it from being esteemed to be the genuine work of St. Matthew, by many even in the days of Epiphanius and Jerome. Nor does it seem to be less certain that there were two recensions of this, varying in some respects from each other—the one in use

cited by the ancient scholiasts. See Montfaucon, *Præliminaria in Hexap. Orig.* p. 20. Ο Συρος, as referred to the Old Testament, was used as early as about A.D. 170 by Melito. See Routh, *Reliq. Sacr.* Melito, iv.; Mill, *Proleg.* 1239.

* See on Matt. xiii. 16, p. xxv. above.

† “*Evangelium secundum Ebræos appellatum esse, eo quod a primis Christianis Ebræis, qui Hierosolymis degebant, literis esset consignatum, et quidem ante quatuor Canonica Evangelia.* *Spicil. Patrr.* vol. i. p. 17.

‡ *Prolegomena*, § 38.

§. See Bp. Marsh, *Dissertation*, p. 21—24.

|| See Simon, *Hist. Crit. du Texte du N. T.* chap. vii. viii; Lardner, *Credibility*, vol. ii. p. 84; Olshausen, *Gesh. des Ev. des Matt.* in his book above cited; Bp. Marsh, *Illustration of Hypothesis*, p. 63; De Wette, *Einleitung in das N. T.* § 64; Jones, *New and Full Method*, part ii. ch. xxv.—xxix.; J. D. Michælis, *Einleitung*, § 138.

among the sect of the Nazarenes, and the other among the Ebionites.* It would carry me too far from my present object were I to enter here into any discussion on this matter. The reader may find all the information that he can require on this matter in the authors to whom I have referred. I have only mentioned this to shew that we may very reasonably infer that in such places as have not been altered by the intrusion of interpolated matter or by mutilation, the Gospel according to the Hebrews represents the original text of St. Matthew's Gospel. In those cases, therefore, in which the Peshito and this Syriac text vary in some respects from the Greek of St. Matthew, but agree with the Gospel according to the Hebrews, they may be presumed, upon the weight of this additional evidence, to represent more accurately the precise words of the Evangelist himself than the Greek translation.

Further, in my previous observations I have taken it for granted, upon the authority of Jerome, and other antient writers whom I have quoted, that the original Gospel of St. Matthew, although composed in Syro-Chaldaic, the vernacular tongue of the Hebrew people in Palestine at that time, was, nevertheless, written in Hebrew characters,† similar to those still used by the Jews; and not in those commonly employed by others who wrote in the Syriac language, resembling in a great measure the type in which the text of this volume is printed. That, in fact, in this respect it was like the interpolated copies of the Ebionites and Nazarenes, which were held by many at that time to be the authentic work of the Apostle: as Jerome describes it, “In Evangelio juxta Hebræos, quod Chaldaico quidem Syroque sermone, sed Hebraicis literis scriptum est, quo utuntur usque hodie Nazareni, secundum Apostolos, sive ut plerique autumnant, juxta Matthæum.” He gives precisely the same description of the Books of Daniel and Ezra, in which the Chaldaic as well as the Hebrew seems always to have been written in Hebrew letters.‡ These letters, Jerome tells us, were introduced by Ezra after the Return from Babylon, and continued unchanged down to the time when he himself was writing.§ The distinc-

* See Fabricius, *Cod. Apoc. N. T.* p. 367.

† See Montfaucon, *Prelim. in Hex. Orig.* p. 22.

‡ “Sciendum quippe est, Daniele et Esdram Hebraicis quidem literis sed Chaldæo sermone conscriptos.” *Præfat. in Daniele.*

§ “Certum est, Esdram Scribam Legisque Doctorem, post captam Hierosolimam et instaurationem templi sub Zorobabel, alias literas reperisse, quibus nunc utimur cum ad illud usque tempus iidem Samaritanorum et Hebræorum characteres fuerint.” *Præfat. in Lib. Regum.*

tion made by Jerome, as to the letters and the language, could not perhaps formerly be so clearly understood as it is at present. The recent recovery of the very antient collection of Syriac manuscripts from the Nitrian Desert has shewn us with certainty what was the form of the letters commonly used in writing Syriac about Jerome's own time, and how they differed from those which had been employed by the Jews since the days of Ezra.

Taking, therefore, for granted from the arguments which have preceded that this Syriac copy now before us is a more antient recension of the Gospel of St. Matthew, in use among the Syriac churches, than the Peshito published by Widmanstad; and that the variations between the two have arisen chiefly from the fact of the latter being a revised text, which, from collation with the Greek, has not only undergone some change in its terms and modes of expression, but also has been brought into closer conformity with the Greek text; assuming, likewise, that the original work of the evangelist, being in the Syro-Chaldaic language or the vernacular Hebrew of the Jews in Palestine at that time, and written in Hebrew characters, was adopted with, perhaps, some slight dialectical modifications, into the Syriac canon from the first, and not retranslated from any Greek version previously made; admitting, moreover, that the Gospel according to the Hebrews, in the form in which it was used both by the Nazarenes and the Ebionites, was no other than the original Aramaic document of St. Matthew modified by additions and interpolations, with, perhaps, some omissions*—let us now compare this Syriac text before us with such fragments of the Gospel according to the Hebrews as have been preserved to us, in order to see how far the resemblance between them will tend to confirm these admissions, and, consequently, to bear out the pretensions of this Syriac copy to be considered as more nearly representing the exact words of St. Matthew himself than any other yet discovered.

It will, perhaps, be the most convenient method to consider the passages taken from the Gospel used by the Nazarenes and Ebionites in the chronological order of the authors by whom they have been cited. The first, perhaps, is in the

* Epiphanius, while he describes the Gospel used by the Nazarenes thus—*εχουσι δε το κατα Μαθθαιον Ευαγγελιον πληρεστατον Εβραϊστι. παρ' αυτοις γαρ σαφως τουτο, καθως εξ αρχης εγραφη, Εβραϊκοις γραμμασιν ετι σωζεται. Ουκ οίδα δε ει και τας γενεαλογιας, τας απο του Αβρααμ αχρι Χριστου, περιειλον, Ηερ. xxix. 9*—speaks of it as among the Ebionites in these terms—*Εν τω γουν παρ' αυτοις Ευαγγελιω κατα Μαθθαιον ονομαζομενω, ουχ ολω δε πληρεστατω, αλλα νενοθευμενω, και ηκρωτηριασμενω, Εβραϊκον δε τουτο καλουσι. ibid. xxx. 13.*

Ignatian Epistle to the Smyrnæans, c. 3, *Λαβετε, ψηλαφησατε με και ιδετε, οτι ουκ ειμι δαιμονιον ασωματον*. These words, Jerome tells us, were taken from a Gospel that he had recently translated;* which, he informs us in another place, was the Gospel used by the Nazarenes and the Ebionites.† They are evidently an interpolation into the original Gospel of St. Matthew from Luke xxiv. 39: *ψηλαφησατε με και ιδετε, οτι πνευμα σαρκα και οστεα ουχ εχει, καθως εμε θεωρειτε εχοντα*; differing, however, in substituting *δαιμονιον ασωματον* for *πνευμα*. To this Jerome again adverts in another place. “Cum enim Apostoli eum putarent *spiritum*, vel juxta Evangelium, quod Hebræorum lectitant Nazaræi, *incorporale dæmonium*, dixit eis, quid turbati estis, et cogitationes ascendunt in corda vestra? Videte manus meas et pedes, quia ego ipse sum.‡ The difference seems to have arisen from the original word in the Aramaic having been *כִּיכְע*, rendered *δαιμονιον*; or, perhaps, to express it more fully, *διαμονιον ασωματον*. In this text (Matt. viii. 16) we find *כִּיכְע* where the corresponding term in the Greek is *πνευματα*: *σαρκα כִּיכְע רֹמְלִי קֹמֵם דִּכְעָה מְכַרְכְּ כֹדְכַרְכְּ לֹאכְ*, “all those that had devils (*δαιμονια*), and he cast them out with his word,” *προσηνεγκαν αυτω δαιμονιζομενους πολλους, και εξεβαλε τα πνευματα λογω*. In Luke also, viii. 27 and 29, *δαιμονιον* and *πνευμα ακαθαρτον*, or *כִּיכְע* and *כֹּדְכַרְכְּ כֹוֹי*, are used as synonymous terms. At Matt. xiv. 26 in this text, “when the disciples saw Jesus walking on the sea they were troubled, and were saying, ‘it is a *devil*,’” *כִּיכְע*, the Greek is *φαντασμα*: and it is remarkable that our English version has here, *It is a spirit*. It is not improbable that the Greek translator, for the sake of euphemy, to avoid referring the term *כִּיכְע*, *δαιμονιον*, to our Lord, used the word *φαντασμα* instead; and the Peshito, although retaining this text here in other respects, has accommodated itself to the Greek in this word, and substituted *כִּיכְעָה קֹוֹו*, “a vain vision.”

Of the coincidence of the passage cited by Hegesippus with this text I have

* “Scripsit et ad Smyrnæos, proprie ad Polycarpum commendans illi Antiochensem ecclesiam, in qua et de evangelio, quod nuper a me translatum est, super persona Christi ponit testimonium dicens, ‘Ego vero post resurrectionem in carne eum vidi, et credo quia sit. Et quando venit ad Petrum, et ad eos qui cum Petro erant, dixit eis, Ecce palpate me et videte, quia non sum dæmonium incorporale.’” *De Viris Illust. Ignat.*

† “In cvangelio, quo utuntur Nazareni, et Ebionitæ, quod nuper in Græcum de Hebræo sermone transtulimus, et quod vocatur a plerisque Matthæo authenticum.” *Com. in Matt.* xii. 13. *Evangelium quoque quod appellatur secundum Hebræos et a me nuper in Græcum Latinumque sermonem translatum est.*” *De Viris Illust. Jacob.*

‡ *Com. in Esaiam, Procœmium, lib. xviii.*

already spoken. Those quoted by Clement of Alexandria* from the Gospel according to the Hebrews do not afford any means of direct comparison. They are but two sentences: one, ο θαυμασας βασιλευσει, και ο βασιλευσας αναπασεται, is distinctly stated to be from the Gospel according to the Hebrews; † and the other, Μυστηριον εμου εμοι και τοις υιοις του οικου μου, ‡ although the name of Gospel is not mentioned, is probably from the same source. Both seem to be from the interpolated parts. The latter, however, in the expression τοις υιοις του οικου μου resembles this text (Matt. x. 36), “the enemies of a man are *the sons of his house*,” אֹיְבֵי הַבַּיִת, equivalent to οι υιοι του οικου αυτου. The Greek is οι οικιακοι αυτου.

The passage from the Gospel according to the Hebrews, quoted by Origen, in his commentary on Matthew at xix. 16, seems to be an interpolation in order to add another instance of the same thing; for in Matthew we find at this verse “Lo, *one* came and said to him, ‘What good thing shall I do,’” &c.? and here “*another* of the rich said, ‘What good thing shall I do.’” “Dixit ad eum alter divitum, Magister quid bonum faciens.” It does not, however, afford any thing for the purpose of comparison. Another quotation, in his commentary on St. John, is αρτι ελαβε με η μητηρ μου, το αγιον πνευμα, εν μια των τριχων μου, και απενεγκε με εις το ορος το μεγα Θαβωρ. The Holy Spirit here is called our Lord’s *Mother*, doubtless from the circumstance of the voice which was heard at the time of the descent of the Spirit upon him at his baptism, declaring, “Thou art my beloved son;” and the word רִיחַ, *spirit*, in the Aramaic, being of the feminine gender, § as it is found in this text, iii. 17. The passage has reference to our Lord’s being led up of the Spirit into the wilderness to undergo the temptation, which immediately followed his baptism: and it is to be observed, that while the Greek of Matthew iv. i. has only του

* The reader will find all the passages which have been cited by various writers down to the 5th century collected in J. A. Fabricius, *Codex Apoc. N. T.* vol. i. p. 355; Jones, *New and Full Method*, par. ii. ch. 25; J. Kirchofer *Quellensammlung*, p. 448.

† *Strom.* lib. 2. Edit. Colon. p. 380.

‡ *Ibid.* lib. 5. p. 578.

§ See Fabricius, note on this, *Codex. Apoc.* vol. i. p. 361; and Origen’s own explanation, *Com. in Johan*, tom. 2. Jerome writes, *Com. in Esai*, lib. xi. xl. ii., Hebræi asserunt, nec de hac re apud eos ulla dubitatio est, Spiritum Sanctum lingua sua appellari genere fœminino. Sed et in Evangelio quod juxta Hebræos Nazaræi leetitant, Dominus loquitur, “*Modo tulit me mater mea, Spiritus Sanctus.*” Nemo autem in hac parte scandalizari debet, quod dieatur apud Hebræos Spiritus genere maseulino, et Græco sermone, neutro. In divinitate enim nullus est sexus: see also *Com. in Mich.* lib. ii. 7, 6.

πνευματος, this Syriac text has ܠܘܘܐ ܕܡܢܗܘܐ, *Spirit of Holiness*, or Holy Spirit, το αγιον πνευμα, as it is found in this place of the Gospel according to the Hebrews. At verse 8 we read εις ορος υψηλων λιαν, for which this text has ܠܬܘܪܐ ܐܝܢܐ ܕܡܒ ܪܡ. Perhaps the word θαβωρ might have got into the text of the Gospel according to the Hebrews from ܕܡܒܪ of the last two words. In the Peshito of Ezekiel xl. 2, we read ܡܘܪܐ ܕܡܒ ܪܡ.

Jerome gives the following quotation from the Gospel according to the Hebrews respecting our Lord's baptism: "Factum est autem, quum ascendisset Dominus de aqua, descendit fons omnis Spiritus Sancti et requievit super eum ac dixit ei: Fili mi, in omnibus prophetis expectabam te, ut venires et requiescerem in te, tu es enim requies mea, tu es filius meus primogenitus, qui regnas in sempiternum." On this it is to be observed that the Holy Spirit is said to have *rested* or *remained* upon Jesus, as we find it in this Syriac Text; and also the voice from heaven to have addressed him directly, "My son," while the Greek of Matthew is ουτος εστιν ο υιος μου: see note on Matt. iii. 16, 17, p. xiv. above.

He also alleges this same Gospel again in his tract against the Pelagians, l. iii. c. i.: "Et in eodem volumine, 'Si peccaverit, inquit, frater tuus in verbo, et satis tibi fecerit, septies in die suscipe eum. Dixit illi *Simon* discipulus ejus: septies in die? Respondit Dominus et dixit ei, etiam ego dico tibi, usque septuagies septies." This has reference to Matt. xviii. 21, where we have τότε προσελθων αυτω ο Πιτρος ειπε, but in this text we have *Simon Cepha*. Moreover, the passage to which we have already referred, relating to *another* of the rich, who inquired what good he must do, ends thus: "Et conversus dixit *Simoni*, discipulo suo, sedenti apud se. *Simon*, fili Jonæ, facilius est camelum intrare per foramen acus, quam divitem in regnum cælorum." This refers to Matt. xix. 23, 24; but there our Lord is said to have spoken to *his disciples*. It is evident, however, that he addressed his discourse to them when Peter was present, and probably directed it especially to him; for we find that it was Peter who made the reply, v. 27, τότε αποκριθεις ο Πιτρος ειπε. In this Syriac text of St. Matthew we always find the name *Simon*, as it is in the Gospel according to the Hebrews; sometimes, indeed, with the addition of *Cepha*, equivalent to *Peter*, but never *Cepha* alone: while in the Gospel of St. Luke, whenever the word Πιτρος occurs (being not less than thirteen times), the text of this recension has translated it by *Cepha* alone, with one single exception, where *Simon* has been substituted; thus causing a marked distinction in this respect between the two Gospels of this Syriac copy. In the Ignatian Epistle to the Smyrneans the name *Peter* is mentioned, but not in the part cited; and as to this we should not omit to state that Origen, the most antient

writer who alludes to the passage, says that it was taken from the *Διδαχὴ Πέτρου*.*

In the Greek the common name *Simon* is generally dropped, probably out of respect to St. Peter and perhaps, in order that he might not be called by the same appellation as his great antagonist Simon Magus,† in the same way as Thomas became the usual designation of another of the Apostles, probably to avoid calling him by the same name as Judas the traitor. See note above, p. l. on John xiv. 22.

In his commentary on Matt. vi. 11, Jerome writes: "In Evangelio quod appellatur secundum Hebræos, pro supersubstantiali pane reperi *מחר*, quod dicitur crastinum, ut sit sensus, Panem nostrum crastinum, id est, futurum da nobis hodie." This varies from the Syriac text: see note p. xviii. above. It is not, however, improbable that this passage might have undergone some change after the Greek translation had been made, and the word *מחר* have been substituted or added, as seeming to represent the same signification as *ἐπιουσιον* of the Greek. At any rate we find in Acts vii. 26, *τῇ ἐπιουσίῃ ἡμέρᾳ*, having the same meaning as *מחר*, rendered in the Peshito *יומא אחרנא*, from which, indeed, *מחר* seems to be an abbreviated derivative, as in the Hebrew. At Exodus ii. 13, whence the place in Acts is taken, the Septuagint has *τῇ ἡμέρᾳ τῇ δευτέρᾳ*, a literal rendering of the Hebrew *ביום השני*; but the Peshito has there also *יומא אחרנא*.

I have already observed upon Matt. ii. 6, p. xii. above, that Jerome quotes the *Hebrew*, "Et tu Bethlehem terra Judæ," exactly as it is in this Syriac text. Whether by the Hebrew he meant the original work of St. Matthew or the Gospel according to the Hebrews is much the same for our present consideration. It is quite evident, from what he writes in another place, that he did not mean the original Hebrew text of Micah, v. 2.‡

* Si vero quis velit nobis proferre ex illo libro, qui Petri Doctrina appellatur, ubi Salvator videtur ad discipulos dicere: "Non sum dæmonium incorporeum:" primo respondendum est ei, quoniam ille liber inter libros ecclesiasticos non habetur: *De Principiis* sive *Περὶ ἀρχῶν*, edit. Redepenning, p. 94.

† See the Clementine Homilies, where the distinction between the names of these two, Peter and Simon, is distinctly maintained.

‡ "Quanta sit inter Matthæum et Septuaginta verborum ordinisque discordia, sic magis admiraberis, si Hebraicum videas, in quo scriptum est: *Et tu Bethlehem Ephrata, parvulus es in millibus Iuda, ex te mihi egredietur, qui sit dominator in Israel*. Considera gradatim quæ ab Evangelista sint posita. *Et tu Bethlehem terra Iuda*. Pro terra Iuda, in Hebraico habet *Ephrata*, in Septuaginta, *domus Ephrata*. Et pro nequaquam minima es in ducibus Iuda, in Septuaginta legitur, *modicus es, ut sis in millibus Iuda*. In Hebræo, *parvulus es in millibus Iuda*. Sensusque contrarius est; Septuaginta sibi in hoc duntaxat loco et Hebraico concordante: see *De optimo genere interpretandi, ad Pammachium*.

Further, in speaking of the Hebrew Gospel, Jerome says that it is to be observed, that whenever the Evangelist cites any testimonies from the antient scriptures, either in his own person or that of Christ, he does not follow the authority of the Septuagint, but that of the Hebrew; and he then quotes the two sentences, "Out of Egypt have I called my son," and "He shall be called a Nazarene;"* both of which exactly coincide with the Greek of St. Matthew, ἐξ Αἰγυπτου ἐκαλεσα τον υιον μου and οτι Ναζωραιος κληθησεται.† This proves, that in these places at least the Greek translator of St. Matthew's Gospel has rendered the words for himself, without having reference to the Septuagint. As to the rest of the citations from the Old Testament, it may be observed, that in this Syriac they do not in all cases agree with the Hebrew, as we now read it; but whenever there is any variation between them, as they occur in this text and in the Greek of St. Matthew, they always come nearer in the Syriac to the Hebrew original than they do in the Greek. It is plain that the Greek translator sometimes rendered the Aramaic in his own words, and at others adopted the very words of the Septuagint instead of translating the passage afresh. The latter, however, might have been the work of subsequent revisors or transcribers of the Greek version, in order to bring it into closer conformity with the Septuagint as generally cited by other evangelists. I may also observe that there is a great similarity in many cases between the Peshito of the Old Testament and this text in the places quoted by St. Matthew.

* Porro ipsum Hebraicum habetur usque hodie in Cæsariensi bibliotheca, quam Pamphilus martyr studiosissime confecit. Mihi quoque a Nazarenis, qui in Berœa, urbe Syriæ, hoc volumine utuntur, describendi facultas fuit. In quo animadvertendum, quod ubicumque Evangelista, sive ex persona sua, sive ex persona Domini Salvatoris, Veteris Scripturæ testimoniis utitur, non sequatur Septuaginta translatorum auctoritatem, sed Hebraicam, e quibus illa duo sunt: "Ex Ægypto vocavi filium meum," et "Quoniam Nazaræus vocatur." *De viris illust.* Ex quo apparet, Matthæum Evangelistam non veteris interpretationis auctoritate constrictum, dimisisse Hebraicam veritatem, sed quasi Hebræum ex Hebræis et in lege Domini doctissimum ea gentibus protulisse, quæ in Hebræo legerat.—Quod beatum Matthæum non solum in hoc testimonio, sed etiam in alio loco fecisse legimus: *Ex Ægypto vocavi filium meum*; pro quo Septuaginta transtulerunt, "*Ex Ægypto vocavit filios suos*"; quod utique nisi sequamur Hebraicam veritatem, ad Dominum Salvatorem non pertinere, manifestum est.—Et non solum in præsentis loco, sed ubicumque de Veteri Instrumento Evangelistæ et Apostoli testimonia protulerunt, diligentius observandum est, non eos verba secutos sed sensum: et ubi Septuaginta ab Hebraico discrepant, Hebræum sensum suis expressisse sermonibus," *Ad Algasiam*, quæst. ii.

† The reader may see what Jerome has written further on these two passages in his *Com. in Es.* xi. 2, and *De optimo gener. interp.*: also Morinus, *Exercitationes Biblicæ*, pp. 149, 153.

Besides these passages from the Gospel according to the Hebrews, upon which I have made observations, there are also several others that Jerome alleges from the same source; but as some of them evidently belong to the interpolations, and others relate to parts of the Gospel which no longer exist in this Syriac copy, we cannot institute any comparison. We may, however, infer, that had the leaves of the manuscript which have been lost still existed, they would have enabled us to throw much additional light upon this subject; for it is evident, that when the volume was bound up in the state in which it was found in the convent of Nitria, those leaves which contained passages that varied too far from the Peshito recension of the Syriac Gospels then generally read in the Churches were removed, and others in accordance with the usual text inserted to supply their place.

Epiphanius* likewise gives some indications of the Gospel according to the Hebrews used by the Ebionites. Among the names of the Apostles in one passage which he cites, we read *Σιμωνα του Ζηλωτην*, as it is correctly given in St. Luke; and not *Σιμων ο Καναανιτης*, as it is erroneously found in the Greek version of Matthew, from the translator confounding two words similar in sound, **ܟܘܨܐ** and **ܟܘܨܘܐ**. The part containing ch. x. v. 4 is lost in this text; but here the Peshito has not been made to conform with the Greek, and has retained the true reading, **ܟܘܨܐ** "zealot." A little further on in the same passage from the same Gospel it is said that John came baptizing in the *River Jordan*, and so again in the next chapter. In the Greek of Matthew iii. 6, we have *τω Ιορδανη* only; but in the Syriac text we have in this place **ܟܝܘܢ ܝܘܪܕܢܐ**, "the *River Jordan*; and so generally: see note p. xiv. In the account of our Lord's baptism, also, the reading is the same as in this Syriac text, "*Thou art my beloved son*;" but in this Ebionite copy an addition has been made, and the voice is said to come a second time, "*This is my beloved*,"† as it is in the Greek of St. Matthew. It would almost appear as if this latter sentence had been interpolated after the Greek version was made.

Although, then, the passages from the Gospel according to the Hebrews which have been preserved to us be but few, still they are sufficient upon the comparison to establish the fact that there was a closer relationship between

* *Hæres* 30, c. 13 and 14.

† *Και φωνη εγενετο εκ του ουρανου λεγουσα· Συ μου ει ο υιος ο αγαπητος, εν σοι ηυδοκησα. Και παλιν, Εγω σημερον γεγεννηκα σε, και ευθυς περιελαψε τον τοπον φως μεγα, ον ιδων, φησι, ο Ιωαννης λεγει αυτω, Συ τις ει, Κυριε; και παλιν φωνη εξ ουρανου προς αυτον; Ουτος εστιν ο υιος μου ο αγαπητος, εφ' ον ευδοκησα.*

that Gospel, which, even in its interpolated form, was esteemed by many to be the authentic work of St. Matthew himself, and this Syriac text which I now publish, than between it and the canonical Greek translation of St. Matthew's Gospel; and so far, at least, to justify the inference, that in such places this Syriac text exhibits the precise words which the Apostle himself originally employed. For had this Syriac text of St. Matthew been a re-translation, it would have followed the Greek in such places as varied from the original Aramaic, which was the groundwork of the Gospel according to the Hebrews, and not have agreed with that Gospel when it differed from the Greek. The reason, also, for the variation of the Greek from the original is apparent in the Aramaic. The Greek translator or transcriber might readily have mistaken one letter for another in such a case as *אנת הו*, "thou art," and *אית הו* "this is," especially if the characters had been a little effaced, and the manuscript was not perfectly clear and legible; while a Syriac translator could not so readily have confounded *ουτος εστιν* with *συ ει* in the Greek. Moreover, this comparison, by proving the agreement between the two, tends also to confirm the historical testimony as to the fact that St. Matthew originally wrote his Gospel in Hebrew or Syro-Chaldaic, and that the Gospel according to the Hebrews was often taken for the authentic work of the Apostle.

The Gospel of St. Matthew, the same historical testimony informs us, although composed in the Aramaic or Syro-Chaldaic language, was written in Hebrew letters—that is, in the same character as was always used by the Jews from the time of Ezra in their sacred books, not only for the ancient Hebrew, but even for such parts of their more recent scriptures as were in the Chaldaic language, as I have already observed. In my preceding notes upon the Gospel of St. Matthew, I have assumed this to be true. Any one who will be at the trouble to compare the numerous passages where I have brought this to bear will hardly fail to find ample grounds to convince him that this must be correct as to the original Aramaic Gospel of St. Matthew; that it also equally applies to this text, and that the manuscript before us, although transcribed in the character commonly employed by others who used the Syriac language, has followed, in the Gospel of St. Matthew, a copy, the original of which either immediately or more remotely must have been written in Hebrew letters. See note on Matt. xxi. 24, p. xxix.

Another means of enabling us to form some opinion as to the claims of this Syriac to be considered as having retained the original words which St. Matthew himself employed will be found in the comparison of the parallel

passages of the first three Evangelists. Unless we admit the verbal inspiration of the Gospels, a theory long since abandoned by all scholars and critics, which, indeed, could only be maintained by those who are entirely ignorant of the way in which the New Testament has been transmitted to our own times, and which, if persisted in, must involve very serious objections against these inspired writings, and tend to infidelity, it is impossible to account for the close and even verbal coincidence of many parallel passages in the first three Gospels upon any other ground, than that one Evangelist copied from the other, or that they all borrowed from a common source. But even this, although it may account for the material and verbal agreement between them, gives no satisfactory explanation of the discrepancies which exist in the midst of this agreement. Among the various hypotheses which have been advanced, the only one which appears to be sufficient to explain this, and which, therefore, has been most generally adopted, is, First, that in such passages as these three Greek Gospels have matter in common, they contain translations of some original Hebrew or Aramaic document made use of in them all, and that these three translations at the first were made independently of each other. This will account for different but synonymous Greek terms being so often employed in relating the same thing. And, Secondly, that the translation which followed next in order of time had been compared with that which had been already incorporated in the preceding Gospel; and, in certain cases where it was deemed proper, had been made to conform with it, even to the employment of the same terms. This will account also for the verbal identity wherever it occurs. If we, therefore, take this view of the matter, we may easily perceive how it came to pass that the same thing has been related by the separate Evangelists, sometimes in the very same words, and at others in different but synonymous terms.

It does not at all belong to my present purpose to enter upon the question as to the extent of the original Aramaic document which the other two Evangelists used: whether it was the entire Hebrew Gospel of St. Matthew himself, or some shorter history of the acts and sayings of the Lord Jesus Christ already existing in that language when he wrote, which he also used as well as the other Evangelists, and incorporated into his own narrative.*

* The reader will find what he may wish to know on this head in the works already cited of the able and really learned English bishop, Dr. Herbert Marsh, "*Dissertation on the Origin and Composition of the Three First Canonical Gospels, and Illustration of the Hypothesis proposed in the Dissertation.*"

The object which I have now in hand is simply to apply this Syriac text as a test to the alleged fact, that certain parallel passages in the three Greek Gospels are translations from an Aramaic original. For if, while the hypothesis of their being translations from the same original accounts for their agreement, the application of this text will also explain the reason of certain discrepancies of the Greek Gospels in the midst of this agreement, it will afford a very strong confirmation of the presumption that they do contain passages translated from the same original Aramaic document; and also will give much additional weight to the pretensions of this text to be considered in such places, at least, as exhibiting the very words which St. Matthew himself employed, even were we to go so far as to admit that he also made use of a previously existing Aramaic narrative in common with St. Mark and St. Luke, and not, as I believe to be the case, that they used his Hebrew Gospel in the composition of their own.

It seems to me that no candid person who is sufficiently acquainted with the language and the subject, after having fully entered into the examination, can fail to acquiesce in the conclusion arrived at by Bishop Marsh, that "*The table of parallel and coincident passages,*" as shewn in his Dissertation, "*is one continued proof, either that the Hebrew text of St. Matthew was the basis of the Gospels of St. Mark and St. Luke, or that some common document,*" that is, Hebrew or Aramaic, "*was the basis of all three Gospels.*" It has been no part of my present purpose to enter into this matter generally, but only so far as it relates to this Syriac Text and the canonical Greek version of the Gospel of St. Matthew; but in my preceding observations I have assumed this statement of Bishop Marsh to be correct, and have therefore applied it in the examination of passages in which these two differed from each other, in order to ascertain what light the comparison of parallel places of the other Evangelists would throw upon the discrepancies between them. It is not necessary for me to repeat here what I have already stated in the foregoing notes on St. Matthew's Gospel. I must, therefore, request the reader to peruse them with this object in view, and then to draw his own conclusions. He will find that, in many instances where this text and the Greek version of St. Matthew differ from each other, the variation may easily be accounted for, upon the highly probable supposition that the translator, or the scribe who copied the manuscript made use of by him, read the original Aramaic in a slightly different manner; sometimes substituting one Hebrew letter for another that closely resembled it, or confounding one similar word with another; and sometimes making omissions in consequence of the close

repetition of the same word or syllable—things which every one who has had any experience in the collation of manuscripts knows to be of very frequent occurrence; and that, upon reference to several parallel passages in which the other Evangelists are presumed to have made use of the same original Aramaic, this text is found to agree with them, while it differs from the Greek of Matthew; and, further, that, if we place this Syriac text by the side of them, some slight variations in the Greek of those parallel passages themselves can not only be explained and accounted for in the same manner, but sometimes, also, upon the ground of a different Greek meaning having been given to an Aramaic particle of a twofold signification. Moreover, I have observed in several instances, where there is a difference between the Greek of St. Matthew and this Syriac text, that the other Evangelists also, in the parallel passages, vary, not only from the Greek text of St. Matthew, but likewise from each other. For this I can assign no other probable reason, than that it must have arisen from some defect in the original copy, which they all more immediately or remotely followed, rendering it in such places obscure and partly illegible. Had we, then, direct and positive evidence that such parallel passages in the Greek Gospels were translations made by three different persons from several copies of an Aramaic original in Hebrew characters, we should certainly expect to find, simply as a matter of course, these very phenomena. The phenomena themselves, therefore, may very reasonably be taken conversely as so much internal evidence of such being really the case, even with respect to the other two Gospels; but when we have so great an amount of historical testimony to the fact itself, with regard to the Gospel of St. Matthew, the evidence, both external and internal, concurring, seems to be complete, and fully to bear out the conclusion that this Syriac text, so far as it explains these phenomena, may be deemed, to that extent at least, to exhibit the very words which that Evangelist himself employed.

To recapitulate the arguments which have been already advanced in order to shew the pretensions which this Syriac text of the Gospel of St. Matthew has to be considered as representing more nearly the exact words which the Evangelist himself made use of than any other that has hitherto been discovered, they are briefly these:—

First, the great improbability that those who undertook to collect the books of the New Testament received into the Syriac canon for the use of the churches should have neglected to avail themselves of the original Hebrew or

Syro-Chaldaic Gospel of St. Matthew, which must have been still in existence, and rather have undertaken to re-translate it back again into the same language from some Greek version ; especially when there is no evidence that any such version had been generally adopted into the Greek canon at the very early period when the Syriac translation of the rest of the books of the New Testament is said to have been produced. That this text is evidently a more antient recension of the same Syriac Gospel of St. Matthew, which, so far as we have the means of tracing it, appears to have been always in use in the Syriac canon, and that the variations in the subsequent recension, called the Peshito, have arisen from comparison with the Greek, by which it has been modified and brought in many places into closer conformity with the Greek ; that there is a marked difference between this Syriac text of St. Matthew and that of the other Gospels in the same copy, proving them to be by different hands ; that while the others evidently shew that they have been translated from the Greek, and exhibit plain signs of the Syriac translator mistaking and misunderstanding some Greek words, I have discovered nothing of this kind in the text of St. Matthew, although there be, perhaps, some traces of subsequent modification according to the Greek text, and several Greek terms employed. The use, however, of Greek words, which had already been generally adopted into the Syro-Chaldaic language at the time when St. Matthew wrote, affords no evidence of translation from the Greek, as some writers have supposed, even with respect to the Peshito recension of this Gospel.

Secondly : Direct testimony as to certain peculiarities in the original Hebrew Gospel of St. Matthew, which are found in this text and not in the Greek. Such is the statement of a Syriac writer of the seventh century, George of the Gentiles, that St. Matthew, in his original Gospel, did not omit the three kings in the genealogy, ch. i. v. 8, but that these fell out in the Greek, for the reasons which he has stated ; and that they were thenceforth omitted by those who had embraced Christianity from among the Gentiles, and generally used the Greek tongue : see above, p. x. That also of Dionysius Bar Salibi, who states, that in his days there was sometimes found a Syriac copy made out of the Hebrew which retained the three generations ; thereby implying that this copy was made out of the Hebrew, that is, adopted from the Hebrew Gospel of St. Matthew with some slight change of dialect, and transcribed in ordinary Syriac letters : see above, p. xi. And that, too, of Jerome, who writes that he had found in the original Hebrew of St. Matthew, at ch. ii. v. i., *Juda*, as it is in this text, and not *Judæa*, as it is in the Greek : see p. xii. To these should be

added the testimony of Origen who informs us, that in his time, there were still existing some Greek copies, that instead of *Rama* read *εν τη υψηληη*, which is a literal translation of *Ramtha*, as it is found in this text, p. xii., and that of the citation of Hegisippus, who, being of Jewish origin, used the Hebrew and Syriac, to which I have already referred, pp. xxv. lxxviii. Nor should I omit the fact that the very antient Syrian writer, Mar Yakub the Persian, alleges the three kings in his genealogy, p. vii.

Thirdly, the agreement of this Syriac text, on certain points in which it varies from the Greek, with the Gospel according to the Hebrews, which was in the same language as the Hebrew Gospel of St. Matthew, and had so much in common with it as to be supposed by many, even so late as the fourth century, to be the authentic work of the Evangelist himself.

And, Fourthly, the internal evidence afforded by the fact that upon comparing this text with the Greek of St. Matthew and the parallel passages of St. Mark and St. Luke, they are found to exhibit the very phenomena which we should, *a priori*, expect certainly to discover had we the plainest and most incontrovertible testimony that they are all in reality translations from such an Aramaic original as this.

Whatever conviction these arguments may bring to the mind of others, I have no hesitation in stating that they have fully satisfied my own, that this Syriac text of the Gospel of St. Matthew which I now publish has, to a great extent, retained the identical terms and expressions which the Apostle himself employed; and that we have here, in our Lord's discourses, to a great extent the very same words as the Divine Author of our holy religion himself uttered in proclaiming the glad tidings of salvation in the Hebrew dialect to those who were listening to him, and through them, to all the world.

I have said to *a great extent*, because I believe that even this text is not entirely free from changes and alterations arising from subsequent collation with the Greek, such as were afterwards carried to a much greater degree, when that revised recension, usually called the Peshito, came to be generally adopted in the churches. I think it would not be a very difficult task for an acute and judicious critic to mark precisely those passages which have undergone the greatest change. At some future time I may, perhaps, myself venture to undertake the work, having been already led to make many observations on this head; but the text itself being now before the public, it will be open to all scholars to give it that full consideration which it so well

merits ; and the united criticism of many may arrive at more certain results than the single labours and efforts of any one individual.

It may perhaps be necessary to add a word respecting the English translation from the Syriac. My great object has been to make it as literal as I could, in order to enable those who may not be acquainted with the Syriac to use the English for comparison with the Greek. For this purpose, I have even retained the order of the Syriac words, so far as it seemed possible to do so without obscurity. It has been my intention also to render always the same Syriac term by the same English word ; and I have kept up such distinctions as *ܐܰܢ*, *man* ; *ܪܰܒܰܝܰܐ*, *Man*, *αν̄ηρ* ; and *ܕܰܢܰܐܰܒܰܝܰܐ*, *ܕܰܢܰܐܰܒܰܝܰܐ*, *man's son*, *men's sons*, *αν̄θρωπος*, *αν̄θρωποι* ; and *ܕܰܢܰܐܰܒܰܝܰܐ*, *ܕܰܢܰܐܰܒܰܝܰܐ*, *The Son of man*, the peculiar appellation of our Lord Jesus Christ, together with other similar distinctions with which the reader will become familiar upon the perusal.

I give on another page a list of the few errata which I have discovered in the Syriac text, it being very important that this should be as accurate as possible. I regret to find also that some typographical errors have escaped my eye in the Preface and the English Translation. I believe, however, that they are such as will cause no difficulty to the reader, and may easily be corrected by him wherever they occur. This he is entreated to do for himself. For the Facsimile of the Manuscript I am indebted to the willing and skilful hand of my wife.

And now I commit this work into the hands of the public with a deep sense of the importance and responsibility of the task that I have undertaken, a task which I felt that I dare not shrink from, for it seemed to be thrown in my way by Providence. I was led, in the first place, to make every effort that I could, to neglect no available means, in my endeavours to obtain the rescue of the invaluable Nitrian collection of Syriac manuscripts from the chance of being destroyed and lost for ever, a danger to which they were exposed so long as they lay mouldering in the cellars of the convent in the Desert ; and when, happily, they were secured for the British nation, it fell to my lot to discover amongst them these venerable remains of the Gospels. No one, indeed, can be so fully alive to the defects in my task as myself. I have, however, honestly and fearlessly sought for the truth in my

labours ; and during their progress I have had the vast satisfaction of continually obtaining additional conviction of the genuineness and authenticity of these documents of our faith, of the impossibility of their being other than what they are represented to be, and of the wonderful fidelity of the transmission of the text in all essential matters whatever, in the midst of some variations which nothing but a constant miracle could prevent, by several processes of philological argument and reasoning, which rest solely upon the free critical examination of numerous questions into which this task has led me.

CORRIGENDA.

MATTHEW.

vi. 1.	for	כט	read	כ
xiii. 30.	..	כיאל	..	כיאל
32.	..	מחיו	..	מחיו
xvi. 14.	..	כיוכ	..	כיוכ

MARK.

xvi. 19.	for	יח	read	יח
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LUKE.

iii. 15.	for	כצב	read	כצב
ix. 21.	..	ככ	..	ככ
xii. 38.	..	י	..	י

THE DISTINCT GOSPEL OF MATTHEW.

1 THE book of the generations of Jesus
the Messiah, the son of David, the son
2 of Abraham. Abraham begat Isaac ;
Isaac begat Jacob ; Jacob begat Ju-
3 da and his brethren ; Juda begat Pha-
rez and Zarah of Thamar ; Pharez
begat Hezron ; Hezron begat Aram ;
4 Aram begat Aminadab ; Aminadab
begat Nahshon ; Nahshon begat She-
5 la ; Shela begat Boaz of Rahab ;
Boaz begat Ober of Ruth ; Ober be-
6 gat Jesse ; Jesse begat David the
king ; David begat Solomon of the
7 wife of Uria ; Solomon begat Reho-
boam ; Rehoboam begat Abia ; Abia
8 begat Asa ; Asa begat Jehoshaphat ;
Jehoshaphat begat Jehoram ; Jehoram
begat Ahazia ; Ahazia begat Joash ;
Joash begat Amuzia ; Amuzia begat
9 Uzia ; Uzia begat Jotham ; Jotham
begat Ahaz ; Ahaz begat Hezekia ;
10 Hezekia begat Manasse ; Manasse
begat Amon ; Amon begat Josia ; Jo-
11 sia begat Jeconia and his brethren,
in the captivity of Babylon : but after
12 the captivity of Babylon, Jeconia be-
gat Shealthiel ; Shealthiel begat Ze-
13 rubbabel ; Zerubbabel begat Abiur ;
Abiur begat Eliakim ; Eliakim begat
14 Azor ; Azor begat Zadoc ; Zadoc be-
15 gat Acin ; Acin begat Eliur ; Eliur
begat Eleazar ; Eleazar begat Mat-
16 than ; Matthan begat Jacob ; Jacob

begat Joseph, to whom was espoused
Mary the Virgin, which bare Jesus
the Messiah.

All the races, therefore, from Abra- 17
ham even to David, are fourteen
races ; and from David even to the
captivity of Babylon fourteen races ;
and from the captivity of Babylon to
the Messiah fourteen races.

But the birth of the Messiah was 18
thus : While was espoused Mary his
mother to Joseph, while they come not
near one to the other, she was found
pregnant from the Spirit of Holiness.
But Joseph, because he was a righ- 19
teous Man, was not willing that he
should expose Mary, and had medi-
tated that quietly he should divorce
her. But while he meditated these 20
things, appeared to Joseph the angel
of the Lord in a vision of the night,
and said to him, Joseph, son of David,
fear not to take Mary thine espoused :
for that which is to be born of her is
conceived of the Spirit of Holiness.
But she shall bare for thee a son, and 21
his name shall be called Jesus : for
he shall save the world from its sins.
But this which was, *was* that might be 22
fulfilled that which was spoken from
the Lord by the mouth of Esaia the
prophet, which had said, Lo, the virgin 23
shall conceive, and shall bear a son,

OF MATTHEW.

and his name shall be called Emmanuel, which is interpreted, Our God with us.

24 But when Joseph rose from his sleep he did as the angel of the Lord commanded him, and took Mary and
25 purely dwelt with her until she bare the son: and she called his name Jesus.

CH. II. 1 And when Jesus was born *in* Beth Lehem of Juda in the days of Herod the king, and lo, Magi came from the east to Jerusalem, and
2 say, Where is the King of the Jews that is born? for we have seen his star in the east, and come to worship him.
3 But when Herod the king heard, he was moved, and all Jerusalem
4 with him. And he assembled all the chief priests and scribes of the people, and said to them, Where is to
5 be born the Messiah? They say to him, *In* Beth Lehem of Juda: for thus
6 it is written by the prophet, Even thou Beth Lehem of Juda hast not been the least of the kingdom of Juda: for from thee shall come forth the king, that shall tend my people Israel.
7 Then Herod privily called those Magi, and was examining them, that he might know at what time appeared
8 to them the star; and he sent them to Beth Lehem, and said to them, Go, examine concerning this same boy diligently; and when that ye have found him, come, shew me, that I also may

go, worship him. But they, when 9 they received the command from the king, went; and to them appeared that star, which they had seen in the east, it was going before them, until it came and stood over where the boy was. But they, when they saw 10 the star, rejoiced a great rejoicing. And entered into the house, and 11 saw the boy with Mary his mother, and fell down, worshipped him: and opened their treasures, and offered to him an offering; gold, and myrrh, and frankincense. And it 12 appeared to them in a vision that they should not return to Herod, and they by another way went to their country. And after them appeared 13 to Joseph the angel of the Lord in a dream, and said to him, Arise, take the boy and his mother, and flee into Egypt, and there be until I tell thee: because Herod is about to seek the boy so that he may destroy him.

But Joseph arose, and took the 14 boy and his mother by night, and went into Egypt: And was there until 15 Herod the king was dead: that might be fulfilled that which was spoken from the Lord by the hand of the prophet, which had said, that, From Egypt I have called my son.

Then Herod, when he saw that 16 those Magi mocked at him, was very wroth, and sent, slew all the boys

that were *in* Beth Lehem, and in all its coasts, from the son of two years and under, to the likeness of the time that these Magi said to him.

17 Then was fulfilled the word which
18 spake Jeremia the prophet, A voice was heard in Ramtha, lamentation, and weeping, and many groans, the voice of Rachel, who is weeping over her children, and not willing to be
9 comforted, because they are not. But when Herod the king was dead, appeared to Joseph in Egypt the angel
0 of the Lord in a dream, and said to him, Arise, take the boy and his mother, and go to the land of Israel: because they are dead which were seeking the life of the boy to
21 take *it* away. But he arose, took the boy and his mother, and came to the land of Israel.

22 But when Joseph heard that Arche-
laus was king in Judea in Herod his father's room, he was afraid that he should go thither; and it appeared to him in a vision, that he should go
23 to the country of Galilee: And he came thither, and was dwelling in one city which is called Nazareth: and the word was fulfilled which was spoken by the prophet, that, Nazarene shall he be called.

CH. III. 1 And in those days came John the Baptist, and was preaching in the wilderness of Judea, and was saying, that, Repent ye: because the kingdom of hea-

ven is come near. For this is he con- 3
cerning whom it is written by Esaia the prophet, which had said, The voice that crieth in the wilderness, Prepare the way for the Lord, and make straight the paths of our God. But he, John, 4
was clad *in* raiment of the hair of camels, and was bound *with* a strap on his loins; and his food was locusts and honey of the field. Then were coming 5
to him the children of Jerusalem, and all Judea, and all the other side of the coasts of the river Jordan, and 6
he was baptizing them in the river Jordan, while each confessed his sins. But when he saw the Publicans and 7
the Pharisees and the Sadducees that come to his baptism, he said to them, Offspring of vipers, who hath shewed you to flee from the wrath that is coming? Produce therefore 8
fruits that are worthy for repentance: And say not in yourselves, that the 9
father to us is Abraham: for I say to you, that God is able from these stones to raise up children to Abraham. And lo, the ax is arrived upon the root 10
of the trees: every tree, therefore, that good fruits produceth not is cut down, and goeth into the fire. But I, lo, I baptize you with water to 11
repentance: but he that cometh after me is mightier than I, and not worthy am I his shoes to bear: he shall baptize you with the Spirit of Holiness, and with fire: he who holdeth the fan 12

in his hand, and purgeth his floor, and the wheat he gathereth into his garners; and the chaff he burneth with fire that is not quenched.

13 Then cometh Jesus from Galilee to Jordan unto John, that he might baptize him. And John forbad him, and said to him, I need that thou shouldest baptize me, and art thou come to me?
14
15 Jesus said to him, Leave what is now: because thus it is becoming to us that we should fulfil all righteousness. Then he left him to be baptized. And Jesus was being baptized; and while he was baptized, at the same moment that Jesus came up from the water, and lo, were opened the heavens, and he saw the Spirit of God, which descended as a dove, and rested upon
16
17 him: And a voice was heard from heaven, which said to him, Thou art my Son, and my beloved, that in thee I am

CH. IV. 1 well pleased. Then Jesus was led of the Spirit of Holiness to the wilderness, that he might be tempted of Satan.
2 And after forty days that he was fasting, he was hungry. And he that tempteth came near to him, and said to him, If thou be the Son of God, command that these stones may be bread. Jesus answered and said to him,
3
4 It is written, that, It is not by bread alone liveth man's son, but by every thing that proceedeth from the mouth
5 of the Lord. Then the Devil took him and brought him to Holiness's

City, and set him upon a corner of the temple, and said to him, If thou
6 be the Son of God, cast thyself down: for it is written, that, His angels he shall charge concerning thee: that upon their arms they should bear thee, that thou shouldest never stumble with thy foot against a stone. Again Jesus
7 said to him, It is written, that, Thou shalt not tempt thy Lord and thy God. Again, the Devil took him to
8 that mountain which is very high, and shewed him all the kingdoms of the world, and their glory; and said
9 to him, These all I will give thee, if it be that thou fall down and worship before me. Then Jesus said to him, Get thee
10 behind me, Satan: for it is written, that, Thy Lord thy God shalt thou worship, and him by himself shalt thou serve. Then the Devil left him for a season,
11 and, lo, angels came near and were ministering to Jesus.

But when Jesus heard that John
12 was delivered up, he went to Galilee; and left Nazareth, and came, dwelt in
13 Capernaum, which is upon the side of sea, in the border of Zebulun and of Naphthali: That might be fulfilled that
14 which was spoken by the hand of Esaia the prophet, which had said, The land
15 of Zebulun, and the land of Naphthali, the way of the sea, the other side of the river Jordan, Galilee of the nations; The people which was sitting in dark-
16 ness have seen great light; and those

which were sitting in the shadows of death great light is risen upon them.

17 From then began Jesus to preach, and to say, The kingdom of heaven is
18 come near. And while our Lord was walking on the side of the lake of Galilee, he saw two brethren, Simon who is called Cepha, and Andreius his brother, while they were casting their nets into the sea, because they were
19 fishers. Jesus said to them, Come after me, and I will make you fishers of men's
20 sons. And they in the same moment left their nets, and went after him.

21 And when he turned from thence, he saw other two brethren, Jacob and John his brother, Zebedee's sons, while they were sitting in the boat with Zebedee their father, and mending their nets; and Jesus called
22 them. And they in the same moment left their nets, and went after him.
23 And he was going about in all Galilee, and was teaching in the synagogues, and was preaching the gospel of the kingdom, and was healing all torments
24 and all diseases in the people. And his fame was heard in all Syria: and they brought to him all those which were badly, badly affected, and those which were diseased with difficult diseases and with hateful torments, and many on whom paralysis was fallen, and lunatics; and upon each one of them he was laying his hand, and was
25 healing them all. And after him went

great multitudes from Galilee, and from the Ten Cities, and from Jerusalem, and from Judea, and from the otherside of Jordan. But when he saw
1 CH. V.
the multitudes, he went up, sat him on the mountain, and his disciples came near to him: And he opened his mouth,
2 and was teaching them, and said,

Happy they, to the poor in their
3 spirit: because their's is the kingdom of heaven.

Happy they, to the meek: because
5 they shall inherit the earth.

Happy they, to the sorrowful: be-
4 cause they shall be comforted.

Happy they, to those which hun-
6 ger and thirst for justice: because they shall be satisfied.

Happy they, to the merciful: be-
7 cause upon them shall be mercies.

Happy they, to those which are
8 pure in their heart: because they shall see God.

Happy they, to the peacemakers:
9 because the sons of God they shall be called.

Happy they, to those which are per-
10 secuted on account of justice: because their's is the kingdom of heaven.

Happy ye, when men's sons perse-
11 cute you, and revile you, and say against you every thing that is bad with falsehood, on my name's account. But
12 you, rejoice and be glad in that day, because your reward is much in heaven: for thus your fathers were persecuting

the prophets, which were before you. 13 Ye are the salt of the earth : but if the salt become insipid and foolish, with what shall it be salted? It goeth not for anything, but that they should cast it out, and men's sons should be treading 14 on it. Ye are the light of the world ; and a city that is built on an hill is not 15 able that it should be hid. And no man lighteth a candle, and setteth it under a bushel, but setteth it on a candlestick; and it lighteth all those which 16 are in the house. Thus let shine your light before men's sons, that they may see your fair works, and glorify your Father which is in heaven.

17 Suppose not that I came that I should destroy the law, and the prophets ; I came not that I should destroy them, but to fulfil them. For verily I say to you, That until heaven and earth shall pass, one letter Yod or one corner shall not pass from the law, 19 until every thing shall be. Every *one* that shall break therefore one of these commandments the least, and shall teach so to men's sons, shall be called little in the kingdom of heaven : but every *one* that shall do and teach, this *man* shall be called great in the 20 kingdom of heaven. For I say to you, That unless your justice shall abound more than the Scribes and Pharisees, ye shall not enter into the 21 kingdom of heaven. Ye have heard that it was said to the ancients, That thou shalt not kill; and whosoever shall kill shall be condemned in the judgment : But I say unto you, That 22 whosoever shall be angry against his brother unreasonably shall be obnoxious to the judgment : and whoso shall say to his brother, *Raca*, shall be obnoxious to the synagogue : and whosoever shall say to his brother, *Shatya*, shall be obnoxious to the Gihanna of fire. When therefore 23 thou offerest thine offering before the altar, and there shalt remember that thy brother holdeth any thing against thee *in* enmity ; Leave thine offering 24 there before the altar, and go, first be reconciled with thy brother, and then come and offer thine offering.

Be agreeing with thine adversary 25 quickly, whilst thou art with him in the way ; lest thine adversary deliver thee to the judge, and the judge deliver thee to the exactor, and thou fall into prison. And verily I say 26 unto thee, that thou shalt not come out from thence, until thou shalt give the last Schamún.

Ye have heard that it was said 27 to the ancients, That thou shalt not commit adultery : But I say unto 28 you, that whosoever seeth a woman and lusteth for her hath committed adultery with her in his heart. But 29 if thy right eye make thee offend, pluck out and cast it from thee : for it is profitable for thee that one

member of thee should perish, and not thy whole body should go to Gihanna. And if thy right hand make thee offend, cut off, cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body should go to Gihanna. It hath been said that Whoso putteth away his wife, let him give her a letter of divorcement: but I say to you, That whoso putteth away his wife, against whom adultery hath not been spoken, he it is maketh her commit adultery: and whoso taketh the *woman* left committeth adultery.

Again, ye have heard that it hath been said to the ancients, Thou shalt not swear an oath of lying, but shalt give to the Lord thine oath: but I say to you, That yourselves swear not: not by the heavens; because they are the throne of God: and also not by the earth; because it is the footstool which is under his feet: and also not by Jerusalem; because it is the city of the great King. And also by thy head swear not, because thou art not able to make in it one thread of the hair black or white. But be your word, Yea, yea; and Nay, nay: but that which is more than these is of the evil.

Ye have heard that it hath been said that An eye for an eye, and a tooth for a tooth: but I say to you,

that ye stand not up against the evil: but whoso smiteth thee on thy cheek, [turn] to him the other. And whoso wisheth that he should litigate with thee, and take thy coat, let him take also thy cloke. Whoso biddeth thee that thou shouldst go with him a mile, go [with him] two others. And whoso asketh thee give to him; and whoso wisheth that he should borrow from thee hinder him not. Ye have heard that it hath been said to the ancients that Love thy neighbour, and hate thine enemy. But I say unto you that Love your enemies, and pray for them which persecute you: so that ye may be the children of your Father which is in heaven: he who maketh his sun rise on the good and on the bad, and sendeth down his rain on the righteous and on the wicked. For if ye love them which love you, what is your reward? for so also the publicans do. And if ye salute your brethren only, what is your grace? Lo, do not even the heathen so?

Be therefore perfect, as your Father which is in heaven is perfect. Beware that ye make not your gift for the eye of men's sons, so that ye may be seen to them: because *if* not, there is no reward for you with your Father which is in heaven. When therefore thou doest justice, thou shall not sound the horn before thee, as do the

accepters of persons in the synagogues and in the streets, so that they may be glorified of mens' sons. Verily I say to you, that they have received
 3 their reward. But thou, when thou doest justice, let not thy left *hand* know what thy right doeth: That
 4 thy justice may be in secret: and thy Father which seeth in secret shall
 5 reward thee. And when thou prayest, be not as those accepters of persons, which love that they should stand in the synagogues and in the corners of the streets to pray, that they may be seen to men's sons. I say to you, that they have received their reward.
 6 But thou, when thou prayest, enter thou into the closet, and shut the door in thy face, and pray to thy Father in secret; and thy Father which seeth in secret shall reward thee.
 7 And when ye pray, be not babbling, as the accepters of persons: for they think that in much speaking they
 8 are heard. Be not therefore like to them: for your Father, he knoweth what is requisite for you before ye
 9 shall ask him. But thus be praying: Our Father which art in heaven, Hal-
 10 lowed be thy name. Thy kingdom come. And be thy wills in earth, as in
 11 heaven. And our bread constant of the day give us. And forgive us
 12 our debts, so that also we forgive our
 13 debtors. And bring us not into temp-

tation, but deliver us from the evil: Because thine is the kingdom, and the glory, for ever and ever. Amen.
 For if ye forgive men's sons their
 14 faults, also your Father which is in heaven will forgive you: But if ye
 15 forgive not men's sons their faults, neither also will the Father forgive you your faults.
 And when ye are fasting, be not as the
 16 accepters of persons, which make sad their faces: that they may be seen to men's sons that they are fasting. And verily I say to you, that they have re-
 ceived their reward. But thou, when
 17 thou art fasting, wash thy face, and anoint thy head; That thou mayest not
 18 be seen to men's sons that thou art fasting, but to thy Father which know-
 eth in secret: and the Father, which seeth in secret, shall reward thee.
 Lay not up for yourselves treasure on
 19 earth, where falleth the moth and corrupteth, and where break through thieves and steal: But lay up for your-
 20 selves treasure in heaven, where the moth corrupteth not, and also thieves break not through and steal: For where
 21 your treasure shall be, also your heart will be there. For the candle of the
 22 body is the eye: if thine eye be single, also thy whole body will be luminous. But if thine eye be evil, also thy
 23 whole body is dark. If therefore the light that is in thee be dark, thy darkness how great will it be!

24 No man is able serving two mas- kingdom of God, and his justice; and
 ters, that he should not hate one, these all of them shall be added to
 and love the other, or should sus- you. Be not therefore anxious about 34
 tain one, and despise the other. Ye the morrow's, because the morrow is
 are not able to serve God and mam- anxious about its own. Sufficient
 25 mon. On this account I say to for the day is its evil. Judge not, that 1 CHAP.
 you, that ye should not be anxious VII.
 for your soul, what ye shall eat; nei- ye be not judged. For with that 2
 ther also for your bodies, what ye judgment which ye judge, are ye
 shall put on; for the soul is better judged: and with the measure which
 26 than sustenance, and the body than ye mete, is it measured to you. But 3
 raiment. Look at the fowl of the hea- what is the mote that in the eye of thy
 ven, that they sow not, and reap not, brother thou seest, and the beam
 and carry not; and your Father which that is in thine eye thou perceivest
 is in heaven nourisheth them. Are not not? Or how art thou able to say to 4
 27 therefore ye better than they? But thy brother, Leave, I will pull out the
 which of you is able to add upon his mote from thine eye; because, lo, in
 stature one cubit; that ye are anxious thine own eye a beam is set? Accep- 5
 28 about raiment? See the lilies of the ter of persons, pull out first the beam
 plain, how they grow; that they spin from thine eye; and then it shall be
 29 not, and toil not. And verily I say perceived for thee to pull out the
 to you, That not even Solomon in mote from the eye of thy brother.
 all his glory was arrayed like them. Give not the holy thing to dogs, 6
 30 But and if the grass of the plain, and cast not the pearls before
 which to day is, and to-morrow is swine, that they may not trample
 gathered and falleth into the oven, them with their feet, and turn, rend
 God clotheth, how much therefore you. Ask, and ye shall receive; 7
 will he be careful over you, defi- seek, and ye shall find; knock,
 31 cient of faith? Be not therefore anx- and it shall be opened to you: For 8
 ious, and say, What shall we eat? and whosoever asketh receiveth; and
 What shall we drink? and, What shall whoso seeketh findeth; and whoso
 32 we be covered with? For all these knocketh it is opened to him. For 9
 things, the nations it is of the earth who is he of you, that his son shall
 seek them: for your Father know- ask him bread, does he offer him 10
 eth that also for you these things are a stone? Or if he shall ask him
 33 requisite. But you, seek first the a fish, does he offer him a serpent? 11
 If, therefore, ye which are evil

- know good gifts to give to your children, how much more your Father which is in heaven, that he should give good things to them that ask him ?
- 12 Every thing therefore that ye wish that men's sons should do to you, be ye doing to them : for this is the law and the prophets. Enter at the
- 13 strait gate : because wide is the gate, and broad is the way, that leadeth to destruction, and many are they
- 14 which go by it. How strait is the gate, and narrow is the way, which leadeth unto life, and few are they that find it !
- 15 Keep yourself from the prophets of lying, which come to you in the clothing of lambs, and from within
- 16 they are plundering wolves. From their fruits therefore ye shall know them. For they gather not from thorns grapes, neither figs from
- 17 thistles. Every good tree produceth good fruits ; and the bad tree produceth
- 18 bad fruits. The good tree is not able that it should produce bad fruits, neither also the bad tree that it should
- 19 produce good fruits. Every tree therefore that produceth not good fruits is hewn down, and falleth into the fire.
- 20 From their fruits therefore ye shall recognize them.
- 21 It is not therefore every *one* that shall say to me, My Lord, my Lord, entereth into the kingdom of heaven ; but he that doeth the will of my
- Father which is in heaven, he shall enter into heaven's kingdom. For
- 22 many will say to me in that day, Our Lord, our Lord, have we not in thy name eaten and drunk, and in thy name prophesied ? and in thy name have cast out devils ? and in thy name have done many mighty works ?
- 23 Then will I say to them, that I never knew you : get you from me, doers of wickedness.
- Every man that heareth these my
- 24 words, and doeth them, I will liken him to the wise Man, which built his house upon the rock : And the
- 25 rain descended, and the rivers came, and the winds blew, and dashed against the same house ; and it fell not : because its foundations upon the rock were set. And every man that heareth
- 26 these my words, and doeth not them, shall be likened to the foolish Man, which built his house upon the sand : And the rain descended, and the
- 27 rivers came, and the winds blew, and dashed against that same house ; and it fell : and its fall was great.
- And when Jesus finished these his
- 28 words, astonished were the multitudes at his doctrine, because as *one* au-
- 29 thorized he was teaching them, and not as their scribes and the Pharisees. And when he descended from the
- 1 mountain, great multitudes were coming after him. And, lo, one Man,
- 2 a leper, came, fell, worshipped him,

and said to him, My Lord, if thou wilt, thou art able to cleanse me.

3 And Jesus extended his hand, and touched him, and said to him, I will;

4 be cleansed. And in the same moment was cleansed from him the leprosy. And Jesus said to him, *Beware* lest thou tell to any; but go, shew thyself to the priests, and offer the offering as commanded Moses, that thou mayest be to them for a testimony.

5 After these things, when he entered into Capernaum, came near to him one centurion, and was entreating of

6 him and beseeching him, and saying, My servant is paralyzed, and lieth in

7 the house in great torment. Jesus saith unto him, I will come and heal

8 him. That centurion answered and said to him, My Lord, I am not worthy that thou shouldest enter under my shelter: but only speak with the word, and my boy shall be healed.

9 For I also am a Man that is under authority, and there is to me authority, also to me, and soldiers are under my hand: and I say to this, that, Go, and he goeth; and to another, that, Come, and he cometh; and to my servant I say, that, Do so and so, and he doeth.

10 But when Jesus heard, he marvelled, and said to the men that come after him, Verily I say to you, that not even in a man of the house of Israel

11 have I found like this faith. But I say to you, That many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; and the children of the

12 kingdom shall go out to outer darkness: there shall be weeping and gnashing of teeth. Then said Jesus

13 to that centurion, Go: as thou hast believed, it shall be to thee. And in the same moment was healed his boy.

And Jesus came to the house of

14 Simon Cepha, and saw his mother in law who was lying, and a fever held her. And he touched her hand,

15 and in the same moment the fever left her: and she arose, and was ministering to them.

But *at* the the sun's setting came

16 near before him all those that had devils: and he cast them out with his word, and those that were badly, badly affected he healed them: That might

17 be fulfilled that which was spoken by the mouth of Esaia the prophet, which had said, that, He shall take our pains, and shall bear our diseases.

But when Jesus saw the great mul-

18 titude that surrounded him, he commanded his disciples that they should go across to the other side. And one

19 scribe came near, and said to him, Teacher, I will come after thee whither thou goest. Jesus said to him, For

20 the foxes, there are holes for them, and for the fowl of the heaven shelter;

but for the Son of man, there is not for
 21 him where he may lay his head. But
 another from his disciples said to
 him, My Lord, permit me first that I
 may go, bury my father, and I will
 22 come. Jesus said unto him, Leave
 the dead burying their dead; and
 thou, come after me.

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CHAP. 32 Every man therefore that shall con-
 X. fess in me before men's sons, even I also
 will confess in him before the Father
 33 which is in heaven. And whoso shall
 deny me before men's sons, also I will
 deny him before my Father which is in
 34 heaven, and before his angels. I came
 not that I might cast peace on earth,
 but division of wills, and the sword.
 35 For I came that I might divide the
 son against his father, and the daugh-
 ter against her mother, and the
 daughter in law against her mother
 36 in law; and the enemies of a Man
 are his house's children.

37 But whoso loveth his father or
 his mother more than me, he is not
 worthy for me: and whoso loveth his

son or his daughter more than me,
 he is not worthy for me. And every 38
one that taketh not his cross, and
 cometh after me, is not worthy for
 me. For whoso findeth his soul 39
 shall lose it: and whoso shall lose his
 soul on account of me shall find it.
 Whoso receiveth you, me he re- 40
 ceiveth, and whoso receiveth me re-
 ceiveth him that sent me. Whoso 41
 receiveth a prophet in a prophet's
 name shall receive the reward of a
 prophet; and whoso receiveth a just
 man in a just man's name shall
 receive the reward of a just man.
 And whosoever shall give to drink 42
 to one of these little ones a cup of
 cold water in the name of the disci-
 pleship, verily I say to you, that he
 shall not lose his reward.

And it was, when Jesus finished 1 CHAP.
 to charge his twelve disciples, he XI.
 turned him from thence to teach and
 to preach in their cities.

But John, when he heard in the 2
 prison the works of Jesus, dispatched
 his disciples, and sent to him, Art 3
 thou he that cometh, or another is it
 we expect? And Jesus answered and 4
 said to them, Go, shew to John that
 which ye see, and that which ye hear: 5
 For lo, the blind see, and the lame walk,
 and the lepers are cleansed, and the
 deaf hear, and the poor are sustained,
 and the dead rise: And happy he 6
 unless he shall be offended in me.

7 But after that these were gone,
 began Jesus to say to the multitudes
 concerning John, What went ye out
 to the wilderness to see? A reed that
 8 is moved by the wind? And if not,
 what went ye out to see? A Man
 that was clad in soft garments? lo,
 they that are clad in soft *garments*
 9 are among kings. And if not, what
 went ye out to see? A prophet? yea,
 I say to you, that he is more than
 10 the prophets. This is he, concerning
 whom it is written, that, Lo, I send
 my angel before thy face, that he
 may prepare the way before thee.
 11 Verily I say to you, That there
 is not risen among those born of
 women that is greater than John
 the Baptist: but the least in the
 kingdom of heaven is greater than
 12 he. But from John the Baptist's
 days and until now the kingdom
 of heaven is oppressed, and its op-
 13 pressors seize upon it. For all the
 prophets and the Law until John
 14 prophesied. And if ye wish to re-
 ceive, he is Elia, which was about
 15 to come. Whoso hath ears to hear,
 let him hear.

16 But to what shall I liken this
 race? It is like to boys that are
 sitting in the market, and sending
 17 to their fellows, and saying, We
 have tuned to you, and ye have not
 danced; and have mourned to you,
 18 and ye have not lamented. For John

came to you while not eating, and
 also not drinking, and ye say, A devil
 in him. And the Son of man came 19
 eating and drinking, and ye say, Lo, a
 Man a glutton, a drinker, and a friend
 of publicans and of sinners. And
 wisdom is justified from her children.

Then began Jesus to upbraid the 20
 cities, those in which he shewed many
 mighty works, and they repented not;
 and said, Woe to thee, Chorazin! woe 21
 to thee, Beth Saida! because if in Tyre
 and in Sidon had been the mighty
 works which have been in you: per-
 haps then in sackcloths and ashes they
 had repented. On this account I say 22
 to you, That for Tyre and for Sidon it
 shall be mild in the day of the judgment
 rather than for you. And thou, Ca- 23
 pernaum, art not thou exalted unto
 heaven? but to hell shalt thou de-
 scend: because if in Sodom had
 been those mighty works which have
 been in thee, standing had it been
 until to-day. On this account I say 24
 to you, That for the land of Sodom
 it shall be mild in the day of the
 judgment rather than for thee.

But at that time answered Jesus and 25
 said, I thank thee, the Father, Lord
 of heaven and of earth, that thou hast
 hid these *things* from the wise, and
 hast revealed them to boys. Yea,
 my Father; because so was the will 26
 before thee. Every thing is delivered 27
 to me from my Father: and no man

knoweth the Son, but the Father; nor also the Father, but the Son, and whoso the Son shall wish that he reveal to him.

28 Come to me, all ye weary and bearing heavy burdens, and I will
29 refresh you. And take my yoke upon you, and learn from me, that mild am I and meek am I in my heart: and ye shall find rest for your souls.
30 For my yoke is gentle, and my burden is light.

CHAP.
XII.

1 And at that time Jesus was walking on the sabbath among the corn; and his disciples were hungry, and began plucking the ears, and rubbing in their hands, and eating.
2 When the Pharisees saw them, they say to him, Why are thy disciples doing that which is not lawful to
3 do? He said unto them, Have ye not read what did David, when he was hungry, and they that were with
4 him; How he entered into the house of God, and ate of the face-bread, which for him was not lawful to eat, neither for them that were with
5 him, but for the priests only? Or have ye not read in the Law, that the priests in the temple they profane the sabbath itself, and that they are with
6 out sin? For I say to you, That lo, *one* that is greater than the temple is
7 here. And if ye were knowing what it is, pity I ask, and not sacrifice, ye would not condemn the inno-

cent. For the Lord of the sabbath is the Son of man. 8

And when he turned from thence, and came to their synagogue: And, lo, one Man whose right hand was withered. And they were asking him, and saying, that, Is it that it is lawful on the day of the sabbath to heal? that they might be able *that* they should calumniate him. He said to them, Who is the Man of you, that has a sheep, and it fall into a ditch on the day of the sabbath, and does not draw, lifting it up? How much therefore rather a man's son than a sheep? Wherefore it is lawful on the sabbath to do what is becoming. Then he said to that Man, Stretch out thine hand. And he stretched out his hand, and it was restored like its fellow. 9 10 11 12 13

And when the Pharisees went out, they took against him council, so that they might destroy him. But Jesus knew, and turned him from thence: and many men went after him, and he healed them all; And enjoined them that they should not disclose him to any; That might be fulfilled that which was spoken by the mouth of Esaia the prophet, which had said, that, Lo, my servant, in whom I have been pleased; and my beloved, in whom my soul delighted: my spirit will I set upon him, that he may preach judgment to the nations. He shall not cry, and shall not strive; 14 15 16 17 18 19

and no man shall hear his voice in
 20 the street. The bruised reed shall
 not be broken, and the candle that
 flickereth shall not be quenched, till
 he send forth judgment to victory.

21 And to his name the nations shall
 hope.

22 Then they brought near before him
 one Man upon whom was a devil, and
 blind, and dumb: and he healed
 him, and that dumb spake, and saw,
 23 and heard. And marvelling were all
 the multitudes, and were saying, that,
 24 Is not then this the son of David? But
 the Pharisees, when they heard, said,
 This *man* doth not cast out devils, but
 by Beelzebub the head of the dæmons.

25 But when he saw their mind, he said
 to them, Every kingdom that shall
 be divided against itself shall be de-
 solated; and every house and city
 that shall be divided against it-
 26 self shall not stand: And if Satan
 cast out Satan, against himself he is
 divided; how therefore shall stand his
 27 kingdom? And if I by Beelzebub cast
 out devils from your children, your
 children by what cast they them out?
 on this account they shall be for you
 28 judges. But if I by the Spirit of God
 cast out devils, then is come near upon
 29 you the kingdom of God. For how
 is a man able that he should enter
 into the house of the strong *man*,
 and spoil his goods, unless first he
 bind the strong *man*? and then he

will spoil his house. Whoso is not 30
 with me is against me; and whoso
 gathereth not with me scattering scat-
 tereth. On this account I say to 31
 you, That all sins and blasphemies
 shall be forgiven to men's sons: but
 every *one* that against the Spirit of
 Holiness shall blaspheme it shall not
 be forgiven to him. And every *one* 32
 that shall speak a word against the
 Son of man, it shall be forgiven to
 him: but every *one* that against the
 Spirit of Holiness shall blaspheme, it
 shall not be forgiven to him, not in
 this world, and not in the world that
 is about to be. Either make the tree 33
 good, and its fruits good; or make
 the tree bad, and its fruits bad:
 but from its fruits is the tree known.
 Offspring of vipers, how are ye 34
 able good things to speak who are
 bad? for from the superfluities of the
 heart the mouth bringeth forth. And 35
 the good Man from the good treasures
 which are in his heart bringeth forth
 good things: and the bad Man from
 the bad treasures which are in his
 heart bad things speaketh. But I 36
 say to you, That every idle word that
 men's sons shall speak, they shall give
 respecting it answer in the day of
 judgment. For from thy words thou 37
 shalt be justified, and from thy words
 thou shalt be condemned.

Then came near to him men from 38
 the scribes and Pharisees, and say

to him, Teacher, we wish that we
 39 may see from thee some sign. But
 he answered and said to them, This
 race bad and adulterous seeketh
 a sign; and a sign shall not be
 given to it, but the sign of Jonan
 40 the prophet: For as Jonan was in
 the belly of the fish three days and
 three nights; so also the Son of man
 shall be in the heart of the earth
 41 three days and three nights. The
 Men Nineveh's sons shall stand
 in the judgment with this race,
 and shall condemn it: because they
 repented at the preaching of Jonan;
 and, lo, *one* that is greater than Jonan
 42 *is* here. The queen of the south
 shall stand in the judgment with
 this race, and shall condemn it:
 because she came from the bound-
 ries of the earth that she might hear
 the wisdom of Solomon; and, lo, *one*
 that is greater than Solomon *is* here.
 43 But the unclean spirit when it is
 gone out of a man's son, goeth wander-
 ing about in places in which there is
 no water, that it may find for itself rest.
 44 And when it hath not found it, then
 it saith, I will return, go to my
 house from whence I came out; and
 if it came, found it that it is empty,
 45 swept, and garnished; then it goeth,
 taketh with it seven other spirits that
 are worse than itself, and they enter
 and dwell in him: and the end of that
 Man is worse than his beginning.

So shall it be to this bad race.

And while he was speaking to the 46
 multitude, and lo, his mother and his
 brethren were standing without, and
 were seeking to speak with him.
 But he answered and said to him 48
 that told him, Who is my mother? 49
 and who are my brethren? And he
 stretched out his hand toward his dis-
 ciples, and said, Lo my mother, and
 lo my brethren! For whosoever 50
 doeth the will of my Father which is
 in heaven, this is my brothers and
 my sisters and my mother.

And on that day went out Jesus from 1 CHAP.
 the house, and sat him on the side of XIII.
 the lake. And they were gathered 2
 together to him a great multitude,
 and he went up and sat him in the
 boat; and all the multitude was
 standing on the sea's shore. And 3
 he spake with them much in allegories,
 and said, Lo, the sower went out to
 sow; and while he sowed, some 4
 fell on the side of the way, and came
 the fowl of the heaven and devoured
 it. But other fell upon the rock, 5
 and there was not much soil, and in
 the same hour it germinated, because
 there was not the depth of much soil:
 and in the shining of the sun which 6
 was upon it it sank down; and be-
 cause it had not cast root in the
 earth, it withered. Other fell among 7
 thorns; and the thorns rose up with
 it, and choked it: But other also fell 8

on good ground, and gave fruits; and they increased and gave, some a hundred, and some sixty, and some
 9 thirty. Every *one* that hath ears to hear, let him hear.

10 And his disciples came near, and say to him, Why in allegories speakest
 11 thou with them? And he answered and said to them, Because that to you it is given to know the mystery of the kingdom of heaven, but to those, it is not given to them to know.

12 For whoso hath, it shall be given to him, and it shall be added to him: and whoso hath not, even that which he hath shall be taken from him.

13 On this account in allegories speak I with them: that that which they see they may not see; and that which they hear they may not hear, and may not
 14 understand, that they may never be converted, and may be fulfilled the prophecy of Esaia the prophet, which had said that, Hearing ye shall hear, and shall not understand; and the

15 vision ye shall see, and shall not see: For become gross is the heart of this people, and their ears they have made heavy that they may not hear, and their eyes they have closed; that they may not see with their eyes, and hear with their ears, and understand with their heart, and be converted,

16 and I should heal them. But yours, happy your eyes, that see: and
 17 happy your ears, that hear. For

verily I say to you, That many prophets and just *men* have desired that they might see that which ye see, and have not seen; and to hear that which ye hear, and have not heard. But you, hear ye
 18 the parable of the sower. Every
 19 man that heareth the word of the kingdom, and understandeth not, cometh the evil *one*, and snatcheth the seed from his heart: This is that which was sown by the side of the way. And that which was sown upon
 20 the rock, this is he that heareth the word, and with joy hastily receiveth it; and because that it hath not root,
 21 a little time it abideth in him: but when there is affliction or persecution on account of the word, quickly he is offended. And that which fell
 22 among the thorns, this is he that heareth the word; and is in the care of this world, and in the deceitfulness of riches, and they choke it, and fruitless he is. And that
 23 which fell in the good ground is he that heareth the word, and understandeth it; and giveth fruit, some a hundred, and some sixty, and some thirty.

But another parable he added
 24 and said to them, Like is the kingdom of heaven to a Man which sowed good seed in his field: and while
 25 men slept, came the enemy and sowed zizany among the wheat, and

26 went. And when the blade grew
up, and produced fruit, then ap-
27 peared the zizany. And the servants
of the lord of the house came near
and say to him, Our Lord, was
it not good seed thou sowedst in
thy field? whence is there in it
28 zizany? But he said to them, A
Man an enemy hath done this. His
servants say to him, If thou wishest,
we will go pick them up. He
29 saith to them, No; lest while ye pick
up the zizany, ye root up also the
30 wheat with them. But leave *them*
growing together until the harvest:
and in that time of harvest I will say to
the reapers, Pick up first the ziza y,
and bind them *in* bundles as for the
fire: and the wheat gather it into
barns of mine.

31 And he spake to them another
parable, Like is the kingdom of
heaven to a grain of mustard-seed,
which a Man took, and sowed it in his
32 field: And it is less than all seeds:
and when it is grown, it is greater
than all herbs, and becometh a tree,
and cometh the winged animal of
heaven and lodgeth in its branches.

33 Another parable; Like is the king-
dom of heaven to leaven, which a wise
woman took, and hid in meal, until
it was all leavened.

34 These all spake Jesus in allegories
to the multitudes; and without alle-
gories he was not speaking with them:

And the word was fulfilled which was 35
spoken by the prophet, which had said,
I will open my mouth in parables; and
I will speak secrets which are of old.

Then he left the multitudes, and 36
came to the house: and his disciples
came near before him, and say to
him, Explain to us that parable
of the zizany of the field. But he 37
answered and said to them, The
sower of the good seed is the Son of
man; And the field is the world; 38
but the good seed they are the chil-
dren of the kingdom; and the zizany
are the children of the evil *one*, and 39
the sower he is the evil *one*; and
the harvest is the end of the world;
and the reapers are the angels. As 40
therefore that the zizany are picked
up and burned in the fire; so shall it
be in the end of the world. The 41
Son of man shall send his angels, that
they may gather from among his
kingdom all offences, and all those
which do wickedness; And cast them 42
into the furnace of fire: there shall
be weeping and gnashing of teeth.
Then the just shall shine as the sun in 43
the kingdom of their Father. Whoso
hath ears to hear, let him hear.

Like is the kingdom of heaven to a 44
treasure which is laid up in a field;
and when a Man found it, he hid it,
and from his joy went sold every thing
that he had, and bought for himself
that field.

45 Again, like is the kingdom of hea-
 ven to a Man, a merchant, who was
 46 seeking good pearls: And when he
 found a good pearl, and valuable of
 price, he went and sold every thing
 that he had, and came and bought it
 for himself.

47 Again, like is the kingdom of hea-
 ven to a great net, that fell into the
 sea, and of every kind gathered:
 48 But and when it was full, they
 lifted it upon the sea's shore, and
 sat down, chose the fishes that
 were good, good; and those which
 49 were bad they cast them out. So
 shall it be at the end of the world:
 the angels shall go forth, and separate
 50 the bad from among the just, And
 shall cast them into the furnace of
 fire: there shall be weeping and
 gnashing of teeth.

51 Jesus said to them, to his dis-
 ciples, Have ye understood all these?
 They say unto him, Yea. He saith to
 52 them, On this account every scribe
 that is instructed for the kingdom
 of heaven is like to a Man, the
 lord of a house, that bringeth out
 of his treasures the new and the old.

53 And when Jesus finished these
 parables, he turned him from thence,
 54 And came to his *own* city: and
 Jesus was teaching them in their
 synagogues, so that they wondered,
 and they say, Whence to this *man*
 55 this wisdom, and this power? Is

not this Joseph's son the carpenter?
 and the name to his mother Mary?
 and his brethren, Jacob, and Joseph,
 and Simon, and Juda? And his sisters, 56
 all of them are with us? Whence to
 him all these *things*, to this *man*? And 57
 they were offended at him. But
 Jesus said to them, There is not a pro-
 phet which is despised, except in his
 city, and in his house. And he did 58
 not there many mighty works, on
 account of the lack of their faith.

But at that time heard Herod the ¹ CHAP.
 tetrarch the fame of Jesus, And XIV.
 said to his servants, This is John ²
 the Baptist; he is risen from among
 the dead; on this account much is
 his power. For he Herod had seized ³
 John, and bound him, and cast him
 into prison on account of Herodia,
 his brother Philip's wife. For John ⁴
 had said to him, That it is not
 lawful for thee that she should be
 to thee a wife. And he was wish- ⁵
 ing to kill him, and he was afraid
 of the people, because as a prophet
 they were holding John.

And when it was the birthday of ⁶
 Herod, the daughter of Herodia
 came in, danced in the midst of the
 banquet, and pleased Herod. On ⁷
 this account he promised to her with
 an oath that whatsoever she should
 ask him he would give to her. But ⁸
 she, because she was instructed of her
 mother, said, Give to me here in a

dish the head of John the Baptist.

9 And it grieved the king: and on account of the oath, and on account of the guests, he commanded that it should be given to her. And he sent, 10 cut off the head of John in the prison. And they brought the head of 11 John in a dish, and it was given to the girl: and that girl took it to 12 her mother. And the disciples of John came near, and took up his corpse, and buried it, and they came 13 and informed Jesus. But Jesus when he heard turned himself from thence to a desert place by themselves: and when the multitudes heard which 14 they went after him on foot. And when he saw the great multitudes, he was compassionate towards them, and their diseased he healed.

15 And when it was the evening, his disciples came near to him, and say to him, The place is desert, and the time is past; send away the multitudes, they may go to the villages, and buy 16 for themselves sustenance. And he said to them, It is not requisite for them 17 to go; give ye to them to eat. They say to him, We have not here but five 18 loaves, and two fishes. He said to them, Bring them to me. And he 19 commanded the multitudes to sit down on the grass, and took those five loaves, and two fishes, and looked to heaven, and blessed, and brake 20 the bread, and gave to his disciples, and they, his disciples, gave to the multitudes. And they ate all of them, 21 and were satisfied: and they took up the remnants of the fragments from before them twelve baskets being full. And those men which ate were 22 five thousand Men, besides the women and the children. And he commanded 23 his disciples that they should sit in a ship, and should go before him to the other side, while he sent away those multitudes. And when he sent them 24 away, he went up to a mountain by himself to pray: and when it was evening, he was there by himself. 25 And the boat was separated from the land many stadia, and they were tormented by the waves: because the wind was against them. But in the fourth 26 watch of the night came to them Jesus, walking upon the waters. And 27 when his disciples saw him that *he was* walking on the waves of the sea, they were moved, and were saying that, It is a devil; and from their fear they gave a cry. And in the same moment he 28 talked with them, Be strengthened; it is I; fear not. Simon Cepha said to 29 him, My Lord, if it be thou, permit me *that* I may come to thee upon the waters. He said to him, Come. And 30 Simon Cepha descended from the boat, and was walking upon the waters, and coming towards Jesus. And when he saw the wind that it was strong, he

feared; and began to sink, and he
cried with a loud voice, and said,
31 My Lord, save me. And in the same
moment stretched out Jesus his hand,
and seized him, and said to him, De-
ficient of faith, why didst thou doubt?
32 And when he went up into the boat,
33 the wind ceased. And they that were
in the boat came near, worshipped
him, and say, Truly thou art the
34 Son of God. And when he went up
to the dry land, they came to Genesar.
35 And the sons of that place recognized
him, and they sent to all their country,
and brought near before him all those
36 that were badly, badly affected; And
were entreating of him that they might
touch only the fringe of his robe: and
those that touched were healed.

CHAP.
XV.

1 Then came near to Jesus the
scribes and Pharisees, which were
2 from Jerusalem, and say to him, Why
transgress thy disciples against the
commandments of the aged? for
they wash not their hands when they
3 eat bread. But he answered and
said to them, Why also do even
ye transgress against the command-
ment of God, because that ye may
4 establish your commandments? For
God said, Honour thy father and
thy mother: and, Whoso revileth
his father or his mother shall be
5 slain. But ye say, each to his fa-
ther and his mother, My offering, thou
shalt be benefited from me. This

honoureth not his father. And ye 6
have made vain the word of God, be-
cause that ye may establish your com-
mandments. Accepters of persons, 7
well prophesied concerning you Esaia
the prophet, which said, This people 8
with its lips it honoureth me; and in
its heart is far from me. But in vain 9
they fear me, and teach the doctrines
of the commandments of men's sons.

And he called the multitude, and 10
said to them, Hear, and understand:
That it is not that which entereth 11
into the mouth defileth a man's son;
but that which cometh out of the
mouth, it defileth a man's son. Then 12
came near his disciples, and say
to him, Knowest thou that the Pha-
risees, when they heard this word,
were offended? But he answered 13
and said to them, Every plant that
my Father which is heaven hath not
planted, shall be rooted up. Let 14
them alone: they are blind leaders.
But the blind that leadeth the
blind, with him into the ditch shall
fall. Simon Cepha answered and 15
said to him, Explain to us this
parable. He said to him, Do not 16
ye even until now understand?
Know ye not, that whatsoever 17
entereth into the mouth to the
belly it goeth, and from thence is
ejected in the purging? But that
which cometh out from the mouth
from the heart it cometh out; and

19 this it is defileth a man's son. For
 from the heart it is come out the bad
 thoughts of murder, and of adultery,
 and of fornication, and of theft, and
 of the witness of lying, and blas-
 20 phemy: These are they which defile
 a man's son: for when a man shall
 eat bread while his hands are not
 washen he is not defiled.

21 And Jesus went out from thence,
 and went to the coast of Tyre and of
 22 Sidon. And lo, one woman, a Ca-
 naanite, came out of those same coasts,
 and was crying and saying, Be com-
 passionated to me, my Lord, son of Da-
 vid; my daughter is badly conducted
 23 by a devil's hands. And he gave not to
 her an answer. And his disciples came
 near, and were entreating of him, and
 were saying to him, Send her away;
 because lo, she crieth and cometh
 24 after us. But he answered and said
 to them, I am not sent but after those
 flocks which have strayed from the
 25 house of Israel. Then she came
 near, worshipped him, and saith to
 26 him, My Lord, help me. But he
 answered and said to her, It is not fit
 to take the bread of the children, and
 27 to cast to the dogs. She saith to him,
 Yea, my Lord: for even the dogs eat of
 the crumbs which fall from the tables
 28 of their masters, and live. And he
 answered and said to her, O woman,
 great is thy faith: it shall be to
 thee as thou wilt. And her daugh-

ter was healed from that moment.
 And Jesus turned from thence, and 29
 came upon the side of the lake of
 Galilee; and went up, sat him on
 the mountain. And great multi- 30
 tudes came near to him, while were
 with them the lame, and the blind,
 and the dumb, and the maimed, and
 many of other afflictions, and they cast
 them at his feet; and he healed them:
 And those multitudes were marvel- 31
 ling, while they were seeing the dumb
 that speak, and the lame that walk,
 and the blind that see: and they
 were praising the God of Israel. But 32
 Jesus called his disciples, and said to
 them, I am compassionate towards this
 multitude, because lo, three days they
 have continued with me, and there is
 not for them what they may eat:
 and that I should send them away
 while they are fasting I am not
 willing, lest they faint them in the
 way. His disciples say to him, 33
 From whence for us in a desert
 place bread to satisfy all this mul-
 titude? Jesus said to them, How 34
 many loaves are with you? They
 say to him, Seven loaves, and a few
 fishes. And he commanded the 35
 multitudes that they should sit down
 on the ground. And he took up the 36
 seven loaves and the fishes, and glo-
 rified, and brake, and gave to his
 disciples, and his disciples gave to the
 multitudes. And they ate, all of them, 37

and were satisfied: and they took up from before them the remainder of the fragments filling seven panniers being full. And they were, those men that ate, four thousand Men, besides children and women.

And when he sent away the multitude, he went up, sat him in a boat, and came to the coast of Magadún.

CHAP. XVI.
 1 And the Pharisees and the Sadducees came near, and were tempting him, asking him a sign from heaven, that
 2 he should shew them. But he said to
 4 them, A race bad and adulterous seeketh a sign; and a sign shall not be given to it, but the sign of Jonan the prophet. And he left
 5 them, and departed. And when they came to the other side, his disciples forgot that they should take for
 6 them bread. Jesus said to them, Beware of the leaven of the Phari-
 7 sees and of the Sadducees. And they were reasoning among themselves, that they had not taken for them bread. But Jesus knew, and said to them, What are ye reasoning among yourselves, deficient of faith, that ye have not taken for you bread? Even
 8 until now do ye not understand, and do ye not remember the five loaves, also the five thousand which ate of them, and how many baskets ye took
 9 up from before you? And also not those seven loaves that the four thousand ate of them, and how many

panniers ye took up? How is it ye
 11 do not understand that it is not concerning bread I said to you, that Beware of the leaven of the Pharisees and of the Sadducees? Then they
 12 understood that it was not concerning the leaven of the Pharisees and of the Sadducees he said to them, that Beware; but of the doctrine of the Pharisees and of the Sadducees.

But and when Jesus came to the
 13 country of Cæsarea of Philippus, he was asking his disciples, and saying, What say men concerning me that I am? Who forsooth is this Son of man? His disciples say to him,
 14 There are who say that he is John the Baptist; others say that he is Elia; others say he is Jeremia; others say he is one of the prophets. He
 15 said to them, And you, what say ye that I am? Simon Cepha an-
 16 swered and said, Thou art the Messiah, the Son of the living God. Jesus
 17 said to him, Happy thou, Simon, son of Jona: because flesh and blood hath not revealed to thee, but my Father which is in heaven. Also I say to
 18 thee, That thou art Cepha (stone), and upon this stone I will build my church; and the gates of hell shall not overcome it. To thee I will
 19 give the keys of the gates of the kingdom of heaven: and whatsoever thou shalt bind in earth shall be bound in heaven: and what

thou shalt loose in earth shall be
 20 loosed in heaven. Then he rebuked
 his disciples, that to any they should
 not tell concerning him that he is
 the Messiah.

21 From then began Jesus to shew to
 his disciples, that he was about that he
 should go to Jerusalem, and should
 endure much, and suffer from the
 elders and chief priests and scribes,
 and they should kill him, and at
 22 the third day he should rise. And Si-
 mon Cepha came near, and said, Spare
 thyself, My Lord: this shall not be.
 23 But he, Jesus, turned, and rebuked
 him, Simon, and said to him, Get thee
 behind me, Satan: thou art an of-
 fence to me: because thou mindest
 not what is God's, but what is men's
 24 sons'. Then said Jesus to his disci-
 ples, Whoso willeth that he should
 come after me, should deny him-
 self, and take up his cross, and
 25 come after me. For whoso willeth
 that he should save his soul shall
 lose it: and whoso shall lose his
 26 soul for my sake shall find it. For
 what is man's son profited, if the whole
 world he shall gain, and his soul shall
 lose? or what shall man's son give *in*
 27 exchange of his soul? For the Son of
 man is about that he should come in
 the glory of his Father with his angels;
 and then he shall recompense each
 28 man according to his works. Ve-
 rily I say to you, That there be

men of those that are standing here,
 which shall not taste death, till they
 shall see the Son of man while coming
 in his kingdom and in his glory.

After six days Jesus took Simon ¹ CHAP.
 Cepha, and Jacob, and John his ^{XVII.}
 brother, and brought them up to a
 high mountain by themselves. And ²
 changed was the vision of his face to
 their eyes: and his countenance shone
 as the sun, and his garments were
 white as the snow. And to them ap- ³
 peared Moses and Elia while talking
 with him. Simon Cepha said to Jesus, ⁴
 It is well for us that here we should
 be: if thou wilt, we will make here
 three tabernacles; for thee one, and
 for Moses one, and for Elia one. And
 while he was speaking, lo, a cloud ⁵
 of light shadowed over them: and a
 voice was heard from that cloud,
 which said, This is my Son, and my
 beloved, in whom I am pleased;
 him hear. And when his disci- ⁶
 ples heard, they feared much, and
 fell on their faces. And Jesus came ⁷
 near and raised them, and said
 to them, Fear not. And they lifted ⁸
 up their eyes, and they saw not, but
 Jesus by himself. And while they ⁹
 come down from the mountain,
 Jesus was charging them, and said
 to them, Tell not to any the vision,
 until the Son of man shall rise from
 the dead.
 And his disciples were asking him, ¹⁰

and saying, Why say the scribes that
 11 Elia cometh first? He said to them,
 Elia cometh, that he may prepare every
 12 thing. But I say to you, That Elia is
 come, and they knew him not, but have
 done by him whatsoever they willed.
 So also the Son of man is about that he
 13 should endure from them. Then un-
 derstood his disciples that concerning
 John the Baptist he spake to them thus.
 14 And when Jesus came to the multi-
 tude, came one Man and fell upon his
 knees, and was entreating of him and
 15 saying to him, My Lord, be compas-
 sionate towards me, my son has a lunatic
 spirit, and endureth evil: for how
 many times into the fire falleth he,
 and how many times into the water.
 16 And I brought him near to thy disci-
 ples, and they were not able to heal him.
 17 Jesus answered and said to them, O
 race perverse, and without faith, until
 when shall I be with you, and en-
 18 dure you? bring him to me, thy son,
 hither. And Jesus rebuked him, and
 out from him came the devil; and from
 that moment was healed that boy.
 19 Then came near to Jesus his disci-
 ples, and say to him, between them-
 selves and him, Why were not we able
 20 to cast him out? He said to them,
 Because of the smallness of your faith;
 for verily I say to you, That if it be
 that there shall be in you faith as a
 grain of mustard-seed, ye shall say
 to this mountain that it should re-

move from hence, and it shall re-
 move; and nothing shall surpass you.

And while they were going about in 22
 Galilee, Jesus said to them, But the
 Son of man is about that he should
 be delivered into men's sons' hands:
 And they shall kill him, and at the 23
 third day he shall rise. And it grieved
 them much.

And when they came to Caper- 24
 naum, came those that collect two,
 two drachms to Simon, and say to
 him, Thy master, doth he not give his
 two drachms? And Simon saith, Yea. 25
 And when they entered into the house,
 Jesus prevented him, and said to him,
 What seemeth to thee, Simon? the
 kings of the earth, from whom
 collect they tribute and head money?
 from their children, or from strangers?
 Simon saith to him, From strangers. 26
 Jesus saith to him, Then children of
 the free are the children. But that 26
 we may not offend them, go to the
 sea, and cast a hook, and the first fish
 that cometh up, take and open his
 mouth, and thou shalt find there a
 Stater; take it, and give it for me
 and for thee.

And on that day came near the disci- 1
 ples of Jesus, and say to him, Who then
 shall be great in the kingdom of hea-
 ven? And Jesus called one boy, and set 2
 him up amongst them, And said, Verily 3
 I say to you, That unless ye be con-
 verted, and be as one of these children,

CHAP.
XVIII.

ye shall not enter into the kingdom
 4 of heaven. For whoso humbleth
 himself as this boy, he *is* great in the
 5 kingdom of heaven. And every *one*
 that shall receive such as one of these
 children in my name, me he receiveth.
 6 And every *one* that shall offend one of
 these little ones which believe in me, it
 were expedient for him that should
 be hanged a millstone of an ass on his
 neck, and he be drowned in the depths
 7 of the sea. Woe to the world from
 the offences that are coming! for it is
 necessity that offences should come;
 but woe to the Man by whose hand
 8 come the offences! But if thy hand or
 thy foot make thee offend, cut off, cast it
 from thee: for it is expedient for thee
 that thou shouldest come into life when
 thou art halt or when thou art maimed,
 and not when thou hast two hands
 and two feet shouldest fall into the
 9 Gihanna of fire. And if it be that
 thine eye make thee offend, pluck out,
 cast it from thee: it is expedient for
 thee that thou shouldest enter into life
 when thou hast one eye, and not
 when thou hast two eyes shouldest
 10 go into the Gihanna of fire. See
 that ye despise not one of these little
 ones which believe in me; for I say
 to you, That their angels in hea-
 ven at all times see the countenance
 11 of my Father which is in heaven, And
 that the Son of man came that he
 might save that which was lost.

But how seemeth it to you? if a 12
 man have an hundred sheep, and
 one of them stray, doth he not
 leave the ninety and nine in the
 mountain, and go seek that which
 strayed? And when he hath found 13
 it, verily I say to you, that he re-
 joiceth in it more than those ninety
 and nine which strayed not. So 14
 willeth not your Father which is
 in heaven, that should perish one
 of these little ones.

But if thy brother have sinned 15
 against thee, reprove him between
 thee and him alone: if he hear thee,
 thou hast gained thy brother. And 16
 if he shall not hear thee, take with
 thee again one or two, that at
 two and three witnesses' mouth
 may stand every word. But if he 17
 shall not hear them, tell to the
 church: and if the church he shall
 not hear, let him be accounted by
 thee as a heathen and as a pub-
 lican. And verily I say to you, That 18
 whatsoever ye shall bind on earth
 shall be bound in heaven: and that
 which ye shall loose on earth shall
 be loosed in heaven. Again, verily 19
 I say to you, That if two of you
 shall agree on earth concerning what
 they shall ask, it shall be to them
 from my Father which is in heaven.
 For where are assembled two or three 20
 in my name, there am I amongst them.

Then drew near to him Simon Cepha, 21

and said to him, my Lord, how many times if it be that my brothersin against me shall I forgive him? until seven times? He saith to him, Not seven: but above seventy seven seven.

23 On this account like is the kingdom of heaven to a Man, a king, who wished to take the reckoning from his
24 servants. And when he began to take the reckoning, came near before him one of them that was owing to him
25 ten thousand talents. And when he had not to pay, he commanded that he should be sold, he and his wife, and his children, and all that he had
26 should be taken. And that servant fell, and worshipped his lord, and said, Have patience toward me, and
27 every thing I will pay thee. And his lord was compassionate toward him, and loosed him, also the debt he
28 forgave him. And that servant went out, and found one of his fellow-servants, that was owing to him a hundred denars: and he caught him, and was throttling him, and was saying to him, Pay me that which thou
29 owest to me. And that his fellow-servant fell down, and was entreating of him, and was saying to him, Have patience toward me, and I also will pay.
30 But he did not receive his entreaty, but went, cast him into prison, until he should pay him that which he
31 owed. But when his fellowservants saw those *things* which were *done*, it grieved

them much, and they came and shewed to their lord every thing that was *done*. Then his lord called him, and said to
32 him, Bad servant, that whole debt I forgave thee, because thou entreatedst of me: Wast not thou also indebted
33 that thou shouldest pity thy fellow-servant, as I pitied thee? And his lord
34 was angry against him, and delivered him that he should be tormented, until he should pay all the debt. So
35 shall do to you my Father which is in heaven, unless ye forgive each his brother from your hearts.

And it was when Jesus finished
1 these words, he turned him from Galilee, and came to the coasts of Judæa to the other side of Jordan; And a great multitude came after
2 him; and he healed them there.

And the Pharisees came near to
3 him, and were tempting him, and were saying, that, Is it lawful for a Man that he should put away his wife upon every cause? But he
4 answered and said to them, Have ye not read, that he who made the male from the beginning also the female he made, and said, That
5 on this account the Man shall leave his father and his mother, and shall cleave to his wife; and they shall be both of them one flesh? Wherefore
6 they are not two, but are one flesh. That which God therefore hath joined, let not man's son separate. They
7

CHAP.
XIX.

say to him, Why therefore commanded
 Moses that whoso wisheth that he
 should put away his wife, let him give
 8 her a letter of divorcement? He said
 to them, Moses on account of your
 heart's hardness he permitted you
 that ye should put away your wives:
 but from the beginning it was not so.
 9 But I say to you, That whoso leaveth
 his wife, without the word of adultery,
 and taketh another, committeth adul-
 10 tery towards her. His disciples say to
 him, If so be the case between the
 Man and the wife, it is not expedient
 11 to take a wife. Jesus said to them, It
 is not every man sufficeth for this
 same word, but those to whom it
 12 is given from God. For there
 are eunuchs, that from the womb of
 their mother were eunuchs: and there
 are eunuchs, that men's sons have
 made them: and there are that have
 made themselves eunuchs on account
 of the kingdom of heaven. But whoso
 is able in strength that he should en-
 dure let him endure.
 13 Then they brought near to him chil-
 dren, that he should lay his hand on
 them, and pray: and his disciples re-
 14 buked them. Jesus said to them, Suffer
 the children coming to me, and forbid
 them not that they should come to me:
 for they which are as these, theirs is the
 15 kingdom of heaven. And he laid his
 hand on them, and went from thence.
 16 And one Man came near and said
 to him, Good Teacher, what shall I do,
 that I may inherit the life which is for
 ever? Jesus said to him, Why askest 17
 thou me concerning good? for one
 is good, God; but if thou wishest
 that thou shouldest enter into life,
 keep the commandments. He said 18
 to him, Which? Jesus said to
 him, Do not kill, and, Do not com-
 mit adultery, and, Do not steal,
 and, Do not witness the witness of
 lying. Honour thy father and thy 19
 mother: and, Love thy neighbour
 as thyself. That young man said 20
 to him, These all of them I have kept
 them lo, since I was a boy: what
 again am I lacking? Jesus said to him, 21
 If thou wishest that thou shouldest
 be perfect, go, sell thy property, and
 give to the poor, and thou shalt
 have treasure in heaven: and take
 thy cross and come after me. And 22
 when that young man heard this
 word, he went while it grieved him,
 because he had much property. But 23
 Jesus said to his disciples, Verily
 I say to you, That it is difficult for
 a rich man that he should enter
 into heaven's kingdom. But again I 24
 say to you, It is easier for a camel
 that it should pass through the eye
 of a needle, than for a rich man to
 the kingdom of heaven. But again 25
 when his disciples heard, they were
 astonished, and feared much, and
 were saying, Who then is able to be

26 saved? Jesus looked on them, and said
to them, This among men's sons is not
possible that it should be; but God is
27 able to do every thing. Then an-
swered Simon Cepha and said to him,
Lo, we have left every thing, and come
after thee; what then shall be to us?
28 Jesus said to them, Verily I say to
you, That ye which are come after
me, in the new birth, when sitteth
the Son of man on the throne of his
glory, also ye shall sit upon twelve
29 thrones, and shall judge the twelve
tribes of the house of Israel. And
every man that hath left houses, and
brethren, or sisters, or mother, or
wife, or children, or lands, on account
of my name, mine, shall receive an
hundredfold, and in the world that
cometh shall inherit the life which is
30 for ever. But many *are* first that shall
be last; and last that shall be first.

CHAP.
XX.

1 But like is the kingdom of heaven
to a Man, the lord of a house, which
went out in the morning to hire
2 labourers for his vineyard. And he
agreed with them, with the labourers,
from one denar for one labourer on
one day, and sent them to his vineyard.
3 And he went out at the third hour, and
saw others while standing in the
4 street, and idle. And said to them;
Go also ye to the vineyard, and that
which is right I will give to you. And
5 they went. And he went out again at
the sixth hour, and at the ninth hour,

and did likewise. And he went out 6
at the eleventh hour, and found others
while standing, and said to them, Why
are ye standing and idle all the day?
They say to him, No man hath hired 7
us. He saith to them, Go also ye to
the vineyard; and that which is just
I will give to you. And when it was 8
evening, the lord of the vineyard said
to the master of his house, Call those
labourers, and give to them their hire,
and he began from the last until the
first. But when came those which *were* 9
hired in the eleventh hour, they re-
ceived a denar, a denar. And when the 10
first came, they were supposing that
to them he would give more; and
they also received a denar, a denar.
And when they saw, they murmured 11
against the lord of the house, And say 12
to him, These last have cultivated one
hour, and thou hast made them equal
with us, which have borne the burden
of all the day, and the heat. But he 13
answered and said to one of them,
My friend, do not trouble me: was
it not for a denar thou agreedst with
me? Take thine own, and go; and if 14
I wish that I should give to this last
as to thee, am I not authorized that I 15
should do with mine own that which I
wish? Or is thine eye evil, because I
am good? So shall be the last first, 16
and the first shall be last: for many
are the called, and few the chosen.

And when Jesus was going up to 17

Jerusalem, he was taking with him his twelve in the way, and said to
 18 them between him and them, Lo, we go up to Jerusalem; and the Son of man is delivered to the chief priests and to the scribes, and they
 19 shall condemn him to death, And shall deliver him to the nations, and they shall mock at him, and scourge him, and crucify him: and the third day he shall rise.

20 Then came near to him the mother of Zebedee's sons, she and her sons, and she fell, worshipped him, and
 21 was asking him something. But he said to her, What wishest thou? She saith to him, My Lord, that these two my sons may sit, one on thy right, and one on thy left, in thy
 22 kingdom and in thy glory. Jesus answered and said to her, Ye know not what ye ask. Are ye able to drink this cup that I am about to drink? They say, We are able.
 23 Jesus saith to them, That ye should drink this cup ye are able; but that ye should sit one on my right, and one on my left, this is not mine that I should give to you, but to those for whom it has been prepared by my
 24 Father. And when the ten heard, they were angry against these two brothers.
 25 And Jesus called them, and said to them, Ye know that the chiefs of the nations are their lords, and their great ones are authorized over them.

But among you it shall not be so: 26 but whoso wisheth among you that he should be great, shall be to you a minister; And whoso wisheth among 27 you that he should be first, shall be to you a servant: As the Son of man 28 came not that he should be ministered to, but that he should minister, and that he should give his soul a ransom for many. But you, seek ye that from little things ye may become great, and not from great things may become little.

Whenever ye are invited to the house of a supper, be not sitting down in the honoured place, lest should come he that is more honoured than thou, and to thee the Lord of the supper should say, Come near below, and thou be ashamed in the eyes of the guests. But if thou sit down in the little place, and he that is less than thee should come, and to thee the Lord of the supper shall say, Come near, and come up and sit down, thou also shalt have more glory in the eyes of the guests.

And while they were going out from 29 Jericho, a great multitude was coming after him. And, two blind *men* were 30 sitting on the way's side, and when they heard that Jesus passed, they were crying and saying, Be compassionate towards us, son of David. And 31 those multitudes were rebuking them, that they should be silent: but they

lifted up their voice, and say, Be compassionate toward us, our Lord, son of
 32 David. And Jesus stood, and called them, and said, What wish ye that I
 33 should do for you? They say unto him, Our Lord, that our eyes may be
 34 opened and we may see thee: and he was compassionate toward them, and touched their eyes; and in the same moment they saw, and went after him.

CHAP.
XXI.

1 And when he came near to Jerusalem, and came to Beth Phage, on the side of the mount of Beth Zaithe, then sent Jesus two of his disciples,
 2 And said to them, Go to this village which is opposite you, lo, ye find one ass while tied, and her colt at her side: loose, bring them to me.
 3 And if any shall say to you something, say to him, For their Lord they are required; and immediately
 4 he sends them. But this which was, *was* that might be fulfilled that which was spoken of the prophet,
 5 which had said, Tell ye to Zion's daughter, Lo, thy King cometh to thee, just and meek, and riding upon an ass, and upon a colt a she-ass's foal.
 6 And those disciples went, and did as
 7 Jesus commanded them, And brought the ass, and the colt, and spread their cloaks, and Jesus rode on the top them.
 8 And the great number of that multitude spread their cloaks in the way; but others were cutting branches from the trees, and casting them in

the way. And those multitudes that 9 were going before him, and with him, were crying, and saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the height; and many went out to meet him, and were rejoicing and praising God concerning all that which they saw.

And when he entered Jerusalem, 10 the whole city was moved, and they say, Who is this? Those multitudes 11 say to them, This is Jesus the prophet, which is from Nazareth of Galilee. And 12 Jesus entered into the temple of God, and expelled from the temple of God all the buyers and sellers, and Jesus overthrew the tables of the money-changers, and the seats of those that sold doves, And said to them, It is 13 written, that, My house shall be called the house of prayer for all the nations; but ye have made it a den of thieves. And the blind and the deaf came 14 near to him in the temple; and he healed them. And when the scribes 15 and chief priests saw the wonders that he did, and the children which were crying in the midst of the temple, and were saying, Hosanna to the son of David, it displeased them, And they say, Hearest thou not what these 16 say? Jesus said to them, Yea; have ye never read, that, Out of the mouth of children and babes I will make praise? And he left them, and went 17

out to the outside of the city to Beth
 18 Any ; that he might be there. But
 in the morning while he was passing
 19 by to the city, he hungered. And he
 saw one fig tree in the way, and he
 came to it, and found not on it any
 thing but leaves only, and said to it,
 Again fruits shall not be on thee for
 ever. And in the same moment that
 20 fig tree withered. And when his
 disciples saw, they marvelled and
 were saying, How immediately
 withered this fig tree ! Jesus an-
 swered and said to them, Verily I
 say to you, That if faith shall be in
 you, and ye doubt not, not only like
 this of the fig tree shall ye do, but if
 ye shall say to this mountain, that,
 Be removed, and fall into the sea ;
 22 it shall be to you so. And what-
 soever ye shall ask in prayer, and
 believe, ye shall receive.

23 And when he came to the temple,
 came near to him the chief priests and
 the elders of the people, and say to
 him, By what authority doest thou these
things ? and who gave to thee this
 24 authority ? Jesus answered and said
 to them, Also I will ask you this word
 that ye may tell me, and I will tell you
 by what authority I do these *things*.
 25 The baptism of John, from whence was
 it ? from heaven, or from men's sons ?
 But they were meditating among them-
 selves, and were saying, That if we
 shall say to him, That from heaven

it is ; he will say unto us, And why did
 ye not believe in him ? And if we 26
 shall say, That from men's sons it is ;
 we are afraid of the multitude ; for all
 men were holding John as a prophet.
 And they say to him, We know not. 27
 Jesus said to them, And I also tell
 not to you by what authority I do
 these *things*.

But how seemeth it to you ? There 28
 were to one Man two sons ; he said to
 the first, Go, my son, to-day do work in
 the vineyard. He said to him, I do not 29
 wish ; but afterward his soul repented
 him, and he went to the vineyard.
 And he said to the other likewise. 30
 And he answered and said, Yea, my
 lord : and went not. Which of these 31
 two seemeth to you that he did the
 will of his father ? They say to him,
 That first. Jesus saith to them, Ve-
 rily I say to you, That the publicans
 and the harlots go before you to the
 kingdom of God. For to you came 32
 John in the way of righteousness, and
 ye believed him not : but the publicans
 and the harlots believed in him :
 but ye, not even when ye had seen,
 did your soul repent you afterward,
 that ye should believe him.

Hear another parable : There was 33
 one Man, the Lord of a house, he
 planted a vineyard, and surrounded it
with a hedge, and digged in it a wine-
 press, and built in it a tower, and de-
 livered it to the cultivators, and went.

34 And when drew near the time of it shall fall, it will crush him. But 45
 fruits, he sent his servants to the the chief priests and Pharisees, when
 cultivators, that they might send to they heard the allegory, knew that
 35 him the fruits. And they took them, against them he spake. And they 46
 those cultivators *took* his servants, sought that they might take him, and
 one they beat, and one they stoned, they were afraid of the people, because
 36 and one they killed. Again, he sent as a prophet they were holding him. CHAP.
 his servants others which *were* more XXII.
 than the first: and they did to them 1
 37 likewise. But at the last he sent to them in allegories, Likened is the king- 2
 dom of heaven to a Man, a king, which
 38 will have reverence for my son. But made a banquet for his son, And sent 3
 those cultivators, when they saw his his servants that they should call those
 son, said among themselves, This is his that *were* invited to the banquet: and
 heir; come, we will kill him, and the they did not wish to come.
 39 inheritance shall become ours. And Again, he sent other servants, and 4
 they took him, and brought him out to said, Say to those that were invited,
 the outside of the vineyard, and killed Lo, my supper is prepared, and
 40 him. When therefore shall come the my oxen of fatness are killed, and
 lord of the vineyard, what he will do to every thing is prepared: come to
 the banquet. But they despised, 5
 41 those cultivators? They say to him, and one went to the farm, and one
 that, Evilly, evilly, will he destroy went to the merchandise: But the rest 6
 them, and the vineyard he will deliver which remained took his servants,
 to other cultivators which give the and insulted them, and killed. And 7
 42 fruits in their season. Jesus saith to that king was wroth: and sent his
 them, Have ye not ever read in the army, and destroyed them, those mur-
 scripture, that, That stone which the derers, and their city he burned
 builders rejected, it is become the with fire.
 head of the corner: from the Lord Then he said to his servants, The 8
 was this, and it is a marvel in our banquet is prepared, and those that
 43 eyes? On this account say I to you, were invited were not worthy for it.
 That from you shall be taken the king- Now go out amongst the highways, 9
 dom of God, and shall be given to a and whomsoever ye find, call to the
 14 nation that produceth fruits. For every banquet house. And those servants 10
one that shall fall on that stone shall went out amongst the highways, and
 be broken: and every *one* on whom collected all that they found, bad

and good: and the banquet house
 11 was filled *with* guests. And the
 king went in that he might see
 the guests, and he saw there a Man
 that was not clad in the clothes
 12 of the banquet. He saith to him,
 My companion, how camest thou
 hither, because thou hast not the gar-
 ments of the banquet. And he was
 13 silent. Then said the king to the
 ministers, Seize him by his hands and
 by his feet, and take him out to outer
 darkness; there shall be weeping and
 14 gnashing of teeth. For many are
 called, and few chosen.

15 Then went the Pharisees, and took
 counsel how they might catch him
 16 in talk. And they sent to him their
 disciples with the servants of Herod,
 and say to him, Teacher, we know
 that thou art true, and the way of
 God in truth thou teachest, and thou
 carest not for man: for thou ac-
 17 ceptest not the person of man. Tell us,
 What seemeth to thee? *Is it* lawful
 to give head-money to Cæsar, or
 18 not? But Jesus knew their thoughts,
 and said to them, Accepters of per-
 19 sons, why tempt ye me? Shew me
 the impress of the head-money. And
 20 they brought to him a denar. And
 Jesus said to them, This image and su-
 21 perscription of whom *are they*? They
 say to him, Of Cæsar. Then saith he
 to them, Give Cæsar's to Cæsar; and
 22 God's to God. And when they heard,

they marvelled, and left him, and
 went.

On that day came near before him 23
 the Sadducees, and say to him, that
 there is no resurrection: and they
 asked him, and say to him, Teacher, 24
 Moses said to us, That if it be that a
 man die, while he has no children, his
 wife shall be unto his brother, and he
 shall raise up seed for his brother.
 But there were with us seven bre- 25
 thren: the first of them took a wife,
 and died, and left not children, and
 his wife was unto his brother: Also 26
 another likewise, and also the third,
 until the seven of them. And last 27
 after all of them died that woman her-
 self. In the resurrection therefore, 28
 unto which of them shall the wife be?
 for lo! unto the seven of them she was.
 Jesus answered and said to them, 29
 Much ye err, and ye know not the
 scriptures, nor the power of God. For 30
 in the vivification of the dead the Men
 take not women, neither are women
 unto Men, but as the angels are they of
 heaven. But also concerning the re- 31
 surrection of the dead, have ye not
 read, that God said, that, I am the God 32
 of Abraham, and the God of Isaac,
 and the God of Jacob? and lo, God
 is not of the dead, but of the living.

And when those multitudes heard, 33
 they were marvelling at his doctrine.
 But the Pharisees, when they saw that 34
 he had silenced them, the Sadducees,

35 were assembled near him. And one of
 them, a scribe, asked him, while tempt-
 36 ing him, and said to him, Teacher,
 which commandment is great and
 37 first in the law? Jesus said to him,
 that, Thou shalt love the Lord thy
 God from all thy heart, and from all
 thy soul, and from all thy strength.
 38 This is the great commandment and
 39 the first. And that after it which
 is like to it, that, Thou shalt love
 40 thy neighbour as thyself. On these
 two commandments hangs the law,
 41 and the prophets. And while the
 Pharisees were assembled, He was
 42 asking them, And said, What say
 ye respecting the Messiah? the son
 of whom is he? They say to him,
 43 David's son. He saith to them,
 How therefore doth David by the
 Spirit of Holiness call him My Lord,
 44 for he says that The Lord said to
 my Lord, Sit thou on my right, until
 I place thine enemies under thy feet.
 45 If therefore David call him My Lord,
 46 how is he his son? And no man was
 able that he should give him an an-
 swer, neither also dared any from
 that hour to ask him again.

CHAP.
XXIII.

1 Then said Jesus to the multi-
 2 tudes, and to his disciples, On the
 seat of Moses sit the Scribes and
 3 the Pharisees. Whatsoever they
 say to you, be hearing and doing;
 but like their works do ye not: for
 4 they say, and do not. And they bind

heavy burdens, and lay them on the
 shoulders of men's sons; and they
 with one of their fingers touch them
 not. For whatsoever they do *is* that 5
 they may be seen to men's sons: and
 they widen the straps of their Te-
 philla, and extend the fringe of their
 cloaks. And love the chief sittings and 6
 suppers, and the first seats in the syna-
 gogues, And greeting in the streets, 7
 and wish that men's sons should be
 calling them, My Master, My Master.
 But you, call ye not, My Master; for 8
 one is your Master, the Messiah; and
 ye are brethren. And call not Father 9
 for you on the earth: for one is your
 Father, which is in heaven. And 10
 be ye not called Teachers: because
 your Teacher is the Messiah. And 11
 whoso desireth among you that he
 should be great, shall be to you a mi-
 nister. For every man who shall exalt 12
 himself shall be abased; and whoso
 shall abase himself shall be exalted.

Woe to you, Scribes and Pharisees, 13
 accepters of persons! because ye shut
 the kingdom of God before men's
 sons: for ye enter not, neither those
 that come to enter suffer ye.

Woe to you, Scribes and Pharisees, 14
 accepters of persons! because ye de-
 vour the houses of widows, with the
 pretence that ye lengthen your
 prayers: on this account ye shall
 receive more condemnation.

Woe to you, Scribes and Phari- 15

sees, accepters of persons! because ye compass sea and dry *land* that ye may make one proselyte, and when that he is, ye make him the son of Gi-hanna double over yourselves.

16 Woe to you, blind guides, because ye say, Whoso sweareth by the temple, hurteth not; and whoso sweareth by the gold that *is* in the temple, sinneth!
17 Fools, blinded: which is greater, the gold, or the temple which itself sanctifieth the same gold?
18 And, Whoso sweareth by the oblation that *is* upon the altar, sinneth. Blinded: which is greater, the oblation, or the altar which itself sanctifieth the same oblation?
20 Whoso sweareth, therefore, by the altar, sweareth by it, and by whatsoever is upon it. And whoso sweareth

by the temple, sweareth by it, and by him who dwelleth in it. And whoso sweareth by heaven, sweareth by the throne of God, and by him that sitteth upon it.

Woe to you, scribes and Phari- 23 sees, accepters of persons! because ye tithe mint and anise and cummin, and have omitted the weighty *things* of the law, judgment, and pity, and faith: but these ye should have done, but those also not have left. Blind guides, 24 because ye strain out from gnats, and ye swallow camels.

Woe to you, scribes and Phari- 25 sees, accepters of persons! because ye cleanse the outside of the cup and of the dish, and from within * *

* * * * *

* * * * *

17 that believe in me ; these in my name shall cast out dæmons ; with new tongues they shall speak ; ser-
 18 pents they shall take up in their hands ; and if any poison of death they drink, it shall not hurt them ; on the diseased they shall lay their hands, and they shall become sound.

But our Lord Jesus after that he 19 had commanded his disciples, was exalted to heaven, and sat on the right *hand* of God. But they went 20 forth, and preached in every place, while the Lord *was* with them in all, and their word he was confirming by the signs which they were doing.

ENDETH GOSPEL OF MARK.

GOSPEL OF JOHN.

CHAP. I. IN the beginning was the Word, and the Word was with God, and God was the Word. This was in the beginning with God. Every thing by him was ; and without him even not one *thing* was. But that which was in him is life ; and the life is the light of the men's sons. And the light in the darkness was shining ; and the darkness apprehended it not.

6 There was a man's son that was sent from God, his name was John.
 7 This came for testimony that he might witness respecting the Light, and that every man might believe at his hand. He was not that Light, but 8 was a witness of the Light. But it was 9 the Light of the truth, which lighteth every man's son that cometh into the world. In the world he was, and 10 the world by him was, and the world knew him not. To his own he came, 11 and his own received him not. But 12 those which received him, he gave to them power that they may be the sons of God, those that on his name

13 believe: Those that not by blood,
and not of the will of the body, and not
of the will of man's son, but of God
14 were born. And the Word became
body, and dwelt among us, and we
saw his glory, as the glory of the
only *son* which *is* of the Father,
while full of grace and truth.

15 And John witnessed respecting
him, and cried, and said, This is he
of whom I said, that he cometh after
me and is before me: because he is
16 anterior to me. And of his fulness
we all of us receive, and grace for
17 grace. Because the law by Moses'
hand was given, and grace and truth
was by the hand of Jesus the Mes-
18 siah. God never has man seen him;
the only Son, which *is* from the bo-
som of his Father, he hath declared
19 to us. And this is the testimony of John
when they sent to him from Jerusa-
lem, the Jews and the chief priests
and the Levites, and ask him, Who
20 art thou? And he confessed, and
21 said, that I am not the Messiah. And
they say to him, And art thou a pro-
22 phet? He said to them, No. They say
to him, And who art thou? tell to us,
that we may give an answer to those
that sent us. What sayest thou respect-
23 ing thyself? He said, I *am* a voice
that crieth in the wilderness, Pre-
pare the way for the Lord, as said
24 Esaia the prophet. And they were
25 sending and saying to him, Why

therefore baptizest thou, if thou
be not the Messiah, nor Elia, nor
a prophet? John said to them, I 26
baptize with water: but among you
standeth he, whom ye know not;
He that cometh after me, he that I 27
am not worthy that I should loose the
straps of his shoes. These *things* he 28
spake *in* Beth Abara beyond the river
Jordan, where John was baptizing.

And on the next day he saw Jesus 29
while coming to him, and said, Lo,
the Lamb of God! Lo, he that bear-
eth the sin of the world! This is 30
he respecting whom I said, that, A
Man cometh after me: and he was
before me, because he is anterior to me.
And I had not known him: but on ac- 31
count that he should be known to
Israel: on this account I came that
with water I should baptize. And 32
John testified, and said, I saw the Spi-
rit that descended like a dove from
heaven and rested upon him. And I 33
had not known him: but he that sent
me to baptize with water, he said to
me, That he whom thou seest that the
Spirit descendeth, and resteth upon
him, he it is baptizeth with the Spirit
of Holiness. And I saw, and testified 34
that this is the chosen *one* of God.

And on the next day was standing 35
Jesus, and two of his disciples
with him; And he looked at Jesus 36
while walking, and said, Lo, the Mes-
siah! Lo, the Lamb of God! And 37

when those disciples of John heard,
 38 they went after Jesus. And Jesus
 himself turned, and saw them that
 they come after him, and said to
 them, What seek ye? They say
 to him, Our Master, where art
 39 thou? He said to them, Come
 and ye shall see. And they came
 after him and saw where he was,
 and with him they were that day: and
 40 it was about the tenth hour. And one
 of them, of those disciples of John, An-
 drius was his name, *was* the brother
 41 of Simon Cepha. And he Andrius
 saw Simon Cepha, and said to him,
 42 We have found the Messiah. And he
 took him and came to Jesus. And
 Jesus looked at him, and said, * *

* * * * *

CHAP. III.

* * to the kingdom of
 6 God. That which is born of the
 flesh is flesh, because of flesh it is
 born; and that which is born of the
 spirit is spirit, because God is a
 spirit, and of God it is born. And
 7 marvel not that I said to thee, That it
 is meet for you to be born from above.
 8 The wind where it wisheth bloweth,
 and its voice only thou hearest,
 but not from whence it is come
 knowest thou, neither whither it
 goeth: so is every man that is born
 9 of water and of the Spirit. Nicode-
 mus answered and said to him, How
 10 is this able to be? Jesus answered

and said to him, Art thou a teacher
 of Israel, and these *things* knowest
 not? Verily, verily, I say to thee, 11
 That that which we know we speak,
 and that which we have seen we
 testify; and our testimony ye re-
 ceive not: if respecting those things 12
 that are on earth I have told to you,
 and ye believe not, how if respecting
 those things which are in heaven I
 tell to you, shall ye believe me? No 13
 man hath ascended to heaven, but he
 that descended from heaven, the Son
 of man, which was in heaven. And 14
 as Moses lifted up the serpent in
 the wilderness, so is it meet for
 the Son of man to be lifted up: that 15
 every man that believeth in him
 should have the life which is for ever.
 For thus loved God the world, so that 16
 his only Son he gave, that every man
 that believeth in him should have the
 life which is for ever. For God 17
 sent not his Son to the world that
 he should judge the world; but
 that the world by him might be
 saved. Whoso believeth on him is 18
 not judged: but also whoso be-
 lieveth not is obnoxious, because he
 believed not on the name of the
 only Son of God. But this is the 19
 judgment, that light came to the
 world, and the world rather loved
 darkness more than the light, because
 evil were its deeds. For whoso 20
 doeth hateful *things* hateth the

light, and cometh not to the light, that there may not be reproof to his deeds.

21 But he that doeth the truth cometh to the light, that his deeds may be seen, that in God they *are* done.

22 After these things went out Jesus and his disciples to the land of Judæa; and there he was going about with

23 them, and was baptizing. Also John was baptizing in Æn Yon which is on the side of Salem, because much water was there: and men were

24 coming, and being baptized. For not until now was John fallen into prison.

25 But there had been a question between the disciples of John with the

26 Jews concerning purification. And they came to John, and say to him, Our Master, he that was with thee beyond Jordan and thou testifiedst concerning him, lo! also he baptizeth, and all men

27 come to him. John said to them, A man's son is not able to receive even any thing, unless it be given to him from

28 heaven. But witness ye to me, that I said, that I was not the Messiah, but I am sent before him. For whoso hath

29 the bride he is the bridegroom: and the friend of the bridegroom, he which standeth and listeneth to him, and rejoiceth a great joy on account of the voice of the bridegroom: this there-

30 fore my joy, lo! it is absolute. For to him it is meet to increase, * * * to

31 decrease. For he * * * above cometh is above * * *: and he

which is of the * * * is of the earth,
 * * * the earth speaketh: and he
 that from heaven cometh, what 32
 * * * and heard, testifieth;
 and * * * not every man
 * * * . He that hath re- 33
 ceived his testimony * * *
 * * * that God * * true.
 For he * * * hath sent 34
 him the words * * *
 speaketh: not * * *
 by measure * * *
 * * . The Father the Son * * 35
 loveth * * * given *
 * * * thing * * * .
 He that believeth * * * 36
 * hath * * * : and he
 that * * * Son shall not
 see life; but the wrath of God
 abideth upon him.

But * * Jesus knew * * *
 Pharisees * * * that his disci-
 ples * * * was more * * *
 John, And Jesus was not baptizing, 2
 * * his disciples, * * * Judæa,
 and went * * * to Galilee. * 3
 * * * was for him * * * that 4
 he should pass by * * * . And he 5
 came * * * of the Samaritans,
 * * * was * * * a
 village * * * * * seph his
 son * * * but there * * of 6
 Jacob * * * sat * * of the fountain
 * * * from the labour of the way, 7
 And his disciples were entered unto the 8
 fortress that they might buy for them

sustenance. And when Jesus sat, it
 7 was about the sixth hour. And one wo-
 man had come from Samaria that she
 may fill water: Jesus said to her,
 Give to me water *that* I may drink.
 9 That Samaritan woman saith to him,
 Lo, thou art a Jew, how askest thou
 me water to drink, because lo, I am
 a Samaritan? for the Jews deal not
 10 with the Samaritans. Jesus said to
 her, If thou wert knowing the gift of
 God, and who is this that saith to thee,
 Give to me *that* I may drink; thou
 wouldest be asking him, and he would
 11 give to thee living waters. That wo-
 man saith to him, My Lord, thou also
 hast not a bucket, and the well is deep:
 whence hast thou the living waters?
 12 Art thou greater than our father
 Jacob, who himself gave to us this
 well, and also he drank of it, and his
 13 children, and his flock? Jesus said
 to her, Every *one* that shall drink
 of these waters shall thirst again:
 14 And every *one* that shall drink of
 those waters which I shall give to him
 shall not thirst again for ever; but
 those waters that I shall give to him
 shall be in him a fountain of waters
 15 for the life which is for ever. That
 woman saith to him, My Lord, give
 to me of those waters that I be not
 thirsting, and come drawing from
 16 hence. Jesus saith to her, Go, call to
 me thy husband, and come hither.
 17 She saith to him, I have not a husband. Jesus saith to her, Well hast thou
 said, that I have not a husband: For 18
 thou hast had five husbands; and
 this whom thou hast now is not thy
 husband: this thou hast said true.
 That woman saith to him, My Lord, 19
 I see thou art a prophet. Our fathers 20
 in this mountain worshipped; but ye
 also say, that in Jerusalem is the house
 of worship. Jesus saith to her, Wo- 21
 man, believe me, that the hour com-
 eth, that not in this mountain, nor
 at Jerusalem, shall ye worship the
 Father. Ye worship that which 22
 ye know not: and we worship that
 which we know, because salva-
 tion is from Juda. But the hour 23
 cometh, and now is, that the true
 worshippers shall worship the Father
 in spirit and in truth: for also the Fa-
 ther to such worshippers seeketh. For 24
 God is a Spirit: and they that worship
 him in spirit also it is meet for them to
 worship, for those that worship him
 in spirit and in truth. That woman 25
 saith to him, I know that the Messiah
 cometh: and when he cometh, he
 declareth to us every thing. Jesus 26
 saith to her, I am he that talk with
 thee. And while they talk came his 27
 disciples, and were marvelling that
 with a woman he was talking: But
 speaking they spake not to him, that
 either, What asked she? or, What
 wast thou saying to her? And that 28
 woman left her waterpot, and went to

29 the city and saith to the men, Come, see
 a Man, which told to me every thing
 that I have done: is he the Messiah?
 30 And they went out from the city, and
 31 were coming to him. But his disci-
 ples were entreating of him that he
 32 should eat with them bread. He
 said to them, I have meat that I may
 33 eat which ye know not. They say
 one to another, Hath then any brought
 34 to him something to eat? Jesus saith
 to them, My meat, my own, is that I
 should do the will of him that sent
 35 me, and should finish the work. Say
 not ye, That there are four months,
 and the harvest cometh? Lo! I say
 unto you, that, Lift up your eyes, and
 see that the lands are white and ar-
 36 rived at the harvest. And already
 the reaper receiveth wages, and ga-
 thereth fruit to the life which is for
 ever: and the sower and the reaper
 37 together shall rejoice. For in this
 is the word of truth, That another
 38 soweth, and another reapeth. And I
 sent you to reap that which it is not
 you have laboured on it, but those which
 have laboured, and ye are entered upon
 39 the labour of those. And from that
 city many believed on him of the Sa-
 maritans on account of the testimony of
 that woman, which was saying, Every
 thing that I have done he told to me.
 40 And when those Samaritans came to
 him, they were entreating of him
 that he would be with them: and he
 was with them two days. And many 41
 believed on him on account of his
 word; And were saying to that wo- 42
 man, that, Now it is not on account of
 thy word we believe in him: for we
 have heard from him, and know that
 truly he is the Saviour of the world.
 After those two days Jesus went out 43
 from thence to Galilee. For Jesus 44
 himself was testifying, that a prophet
 in his own city is not honoured.
 And when he came the Galilæans re- 45
 ceived him, since they saw that which
 he did in Jerusalem at the feast: for
 also they too had come to the feast.
 And He came again to Catna of Gali- 46
 lee, where he had made the waterwine.
 And there was at Capernaum one 47
 king's servant, whose son was sick.
 When he heard that Jesus came from
 Galilee to Judæa, he came to him,
 and was entreating of him that he
 would come down, and see his son:
 because he was near to die. Je- 48
 sus said to him, If marks and
 signs ye see not, ye will not be-
 lieve. The king's servant saith to 49
 him, My Lord, come down ere the
 boy die. Jesus saith to him, Go to 50
 thy house; Lo! thy son liveth. And
 that Man believed on the word of
 Jesus. And while he was going, his 51
 servants met him, and told him, and
 said to him that, Thy son liveth. And 52
 he asked them that, At what hour be-
 came he well? They say to him, Yes-

terday at the ninth hour the fever
 53 left him. And his father knew that
it was at that hour, that Jesus said to
 him that, Thy son liveth: and he be-
 54 lieved, and all his house. This
 is the second sign that Jesus did,
 when he came from Judæa to Galilee.

CHAP. V. 1 After these *things* was a feast of the
 Jews; and Jesus went up to Jerusa-
 2 lem. And there was at Jerusalem
 one place of bathing, which is called
 in Hebrew, Beth Hesda, and there is
 3 in it five porches. And in the porches
 were lying a multitude of diseased,
 and blind, and withered, and lamed.
 5 And one Man was there, which
 was diseased thirty and eight years.
 6 And when Jesus saw him lie, he
 knew that he had a long time: he
 said to him, Wishest thou that
 7 thou shouldest be sound? He said to
 him, My Lord, I have not a man which,
 when the waters are moved, should
 take me down the bathing: and while
 I am coming, another before me
 8 goeth down. Jesus saith to him, Rise,
 take up thy bed, and walk, go to thy
 9 house. And at the same moment that
 Man was made whole, and walked:
 and that same day was the sabbath.
 10 The Jews say to him, It is the sab-
 bath: it is not lawful for thee that
 11 thou shouldest take up thy bed. He
 said to them, the same that made me
 whole, he said to me that, Take up
 12 thy bed, and walk. They say to him,

Who is this Man which said to thee
 that, Take up thy bed, and walk?
 And he that was healed did not know 13
 who he was: for Jesus had turned
 himself from the place to another,
 on account of the multitude of men
 After these *things* Jesus found him 14
 that was healed in the temple,
 and said to him, Lo! thou art
 whole: again sin not, lest should
 happen to thee what is worse than
 the first. And that Man went, and 15
 told to the Jews that, Jesus it is that
 hath made me whole. And on his 16
 account the Jews were persecuting
 Jesus, respecting why he did these
things on the sabbath. But Jesus 17
 said to them, My Father until now
 doeth works, on this account also
 I too work. But the Jews on account 18
 of this word were seeking to kill him,
 not only because he had broken the
 sabbath, but because he had called
 God My Father, and was comparing
 himself with God. Jesus said to them, 19
 Verily, verily, I say to you, That the
 Son is not able to do any thing of
 his own self: neither that which
 he seeth not his Father do: but
 what his Father doeth, also the Son
 resembles him. For the Father 20
 loveth his Son, and whatsoever he
 doeth sheweth to him, that he may
 do: and what are more than these
 works he sheweth him: and marvel
 not that I said to you: for as the 21

Father quickeneth the dead and
 raiseth them up, so also the Son
 quickeneth those that believe in him.
 22 For the Father will not judge man,
 but all the judgment to his Son he
 23 will give it : That every man should
 honour the Son, as he honoureth the
 Father. And whoso honoureth not
 the Son, also honoureth not the Fa-
 24 ther which sent him. Verily, verily,
 I say to you, That whoso heareth
 my word, and believeth him that sent
 me, hath the life which is for ever,
 and to the judgment cometh not ;
 because he hath turned himself from
 25 death to life. Verily, verily, I say to
 you that, Coming is the hour, and even
 now is, that also the dead shall hear
 the voice of the Son of God, and
 26 shall live. For as the Father hath life
 in his essence ; so hath he given also
 to the Son that he should have life in
 27 his essence ; And hath empowered him
 over the judgment, because he is the
 28 son of man. And marvel not at this :
 because lo ! all those that are in the
 graves shall hear the voice of God, and
 29 live ; and shall come forth ; and those
 that *are* doers of good *things*, shall
 be for the resurrection of life ; and
 those that are doers of evil *things*, shall
 30 be for the resurrection of judgment. I
 am not able to do any thing of mine
 own mind : but as I hear, I judge :
 and my judgment is righteous ; for I
 seek not my will, but I seek the
 will of him that sent me. If I tes- 31
 tify respecting myself, my testimony
 is not true. Another is testifying 32
 respecting me ; and ye know that
 true is his testimony which he testi-
 fied concerning me. Ye sent to 33
 John, and he testified in the truth.
 But I it is not from man's son I re- 34
 ceive testimony : but these *things*
 I say, that ye might live. He was a 35
 candle that burneth and lighteth :
 but ye were willing that ye should
 exult for a moment in his light. But 36
 I have testimony that is greater than
 John's : for the works which my Fa-
 ther hath given to me that I should
 accomplish them, those works which
 I do, testify concerning me, that the
 Father hath sent me. And the Father 37
 which hath sent me, he hath testified
 concerning me. His voice ye have
 never heard, and his vision ye have not
 seen, and his word abideth not in you : 38
 because in him whom he hath sent, ye
 believe not. Search the scriptures ; 39
 because in them ye suppose that ye
 shall live for ever : and those Scrip-
 tures testify respecting me, those
 which ye suppose that in them ye have
 life, they testify respecting me. And 40
 to me ye wish not that ye should
 come, that ye might have life.
 Glory from men's sons I receive not. 41
 But I know you, that the love of God 42
 is not in you. I am come in the 43
 name of my Father, and ye receive

not me : and if another shall come
in the name of himself, him ye will
44 receive. How are ye able to be-
lieve, which receive glory one of
another, and the glory which *is* from
45 one God ye seek not? Suppose ye
that I am your accuser? Moses is
your accuser, he in whom ye hope.
46 For if in Moses ye had believed, also
in me too ye would believe : for he
47 wrote respecting me. But and if in
the writings of him ye believe not,
how believe ye my words?

CHAP.
VI.

1 After these *things* went Jesus to the
other side of the lake of Galilee, of Ti-
2 berius. And after him went a great
multitude, because they were seeing
the signs which he was doing on the
3 diseased. And Jesus had gone up to
a mountain, and there he was sitting
4 with his disciples. And nigh was
the passover, a feast of the Jews.
5 And Jesus lifted up his eyes, and
saw great multitudes that come to
him, and said to Philip, Whence
shall we buy bread, that these men
6 may eat? But he, as trying him,
asked him : for himself was knowing
7 what he *was* about to do. Philip said
to him, Bread of two hundred denars
is not sufficient for them, when
they should eat a little, a little.
8 One of his disciples said to him, An-
drius was his name, the brother of
9 Simon Cepha : There is here a boy,
and there are with him five loaves of

barley and two fishes; but what do
they for these all? Jesus said, Go, 10
make them sit down, the men *in* sit-
tings *and* sittings, but much grass was
in that same place. And the men sat
down, the number five thousand. And 11
Jesus took up those loaves and blessed,
and gave to those that *were* set down ;
and so likewise also respecting the
fishes as much as they wished. And 12
when they were satisfied, he said to his
disciples, Collect the fragments which
remain, that not any thing at all be
lost. And they collected, and filled 13
twelve baskets of the fragments of the
five loaves of barley, which remained
from those that had eaten. But 14
those men, when they saw this sign
which he did, were saying, Truly
this is the prophet that cometh
into the world. And Jesus was 15
knowing that they were seeking that
they might seize him, and make him a
king: he left them, and fled again
to a mountain by himself. But when 16
it was evening he went down and his
disciples to the sea, And they sat in a 17
boat, and were coming to the other
side of the lake of Capernaum. And
it had become dark, and Jesus came
not to them. And the wind was risen 18
vehemently, and the lake was troubled
over them. And they had rowed the 19
boat twenty and five stadia, or thirty,
and they saw Jesus while walking on
the waters, and when he came near to

20 the ship, they were afraid. But Jesus
 21 said to them, I am. And they were
 wishing that they should receive him
 into the boat; and at the same mo-
 ment the boat had drawn near to
 the land to which they were going.
 22 And on the next day, that multi-
 tude which was on the other side of
 the lake, which saw that no other
 boat was there, but the one in
 which the disciples of Jesus went
 over, and Jesus was not with his dis-
 23 ciples in the boat; And when other
 boats came from Tiberius to where
 24 they ate the bread, And they saw that
 Jesus was not there, neither his dis-
 ciples, they went down into a boat,
 and came to Capernaum, and were
 25 seeking Jesus. But and when they
 found him on the other side of the
 lake, they say to him, Our Master,
 26 when camest thou hither? Jesus
 said to them, Verily, verily, I say to
 you, That it is not because ye saw
 the signs ye have sought me, but
 because ye ate the bread, and were
 27 satisfied. Cultivate not the meat
 that perisheth, but cultivate the
 meat which abideth to the life that
 is for ever, which the Son of man
 giveth to you: for this hath God the
 28 Father sealed. They say to him,
 What shall we do, that we may cul-
 29 tivate the works of God? Jesus said
 to them, This is the work of God,
 that ye should believe on him whom
 he hath sent. They say to him, 30
 What sign therefore doest thou, that
 we may see, and believe in thee?
 what cultivatest thou? Our fathers 31
 ate manna in the wilderness; as it is
 written, that, Bread from heaven he
 gave them to eat. Jesus said to them, 32
 Verily, verily, I say to you, It was
 not Moses gave to you bread from
 heaven; but the Father giveth to you
 the bread of truth from heaven.
 For the bread of God came down 33
 from heaven, and is living, and given
 to the world. They say to him, Our 34
 Lord, at every time give to us this
 bread. Jesus said to them, I am 35
 the bread of life: whoso cometh to
 me shall not hunger; and whoso be-
 lieveth on me shall not ever thirst.
 But I said to you, That ye see, and 36
 ye believe not. Whomsoever my 37
 Father giveth to me he will come to
 me: and whoso shall come to me I
 will not cast him out. Because I came 38
 down from heaven, it is not that I
 should do my will, but that I should
 do the will of the Father which sent
 me. But this is the will of him that 39
 sent me, that every thing which he hath
 given to me I should not lose of it any
 thing, but should raise it up at the
 last day. For this is the will of my 40
 Father, that every man that seeth the
 Son, and believeth in him, hath the life
 which is for ever: and I will raise
 him up at the last day. But the 41

Jews were murmuring at him, because he said, that, I am the bread which
 42 came down from heaven; And were saying, Is not this Jesus, the son of Joseph, and we know his father? how saith he, that I came down from
 43 heaven? Jesus said to them, Murmur not one with another. For no man is able that he should come to me, but he whom the Father which
 44 sent me shall draw: and I will raise him up at the last day. For it is written in the prophet, that, They shall be all taught of God. Whosoever
 45 hath heard therefore from the Father, and learned, cometh to me. It is not because man hath seen the Father, but he which is with God, he
 46 hath seen the Father. Verily, verily, I say to you, That whosoever believeth God, hath the life which
 47 is for ever. I am the bread of life which came down from heaven. Your fathers ate bread in the wilderness, and died. But this is the bread
 48 which came down from heaven, that a man may eat of it, and die. I am the living bread which came down from heaven, that whoso shall
 49 eat of this bread, may live for ever: and that bread which I will give is my body, which *is* for the life of the
 50 world. And the Jews were striving one with another, and were saying, How is this *man* able that he should
 51 give to us his body to eat? Jesus said to them, Verily, verily, I say to you, That unless ye shall eat the body of the Son of man, and drink his blood, ye have not life in you. And whoso
 52 eateth my body, and drinketh my blood, hath the life which is for ever; and I will raise him up at the last day. My body truly is meat, and
 53 my blood truly is drink. Whoso eateth my body, and drinketh my blood, in me abideth, and I in him. As the living Father hath sent me, and I live on account of the Father: whoso shall eat me, shall be living on account of me. This is the bread which came down from heaven: it is not as that which your fathers ate, and died: whoso shall eat of this bread shall live for ever. These *things* he spake in the synagogue, while teaching in Capernaum. And many from his disciples, when they heard, were saying, Hard is this word; who is able to hear it? But Jesus when he knew that his disciples murmur at this, said to them, Doth this offend you? But if ye shall see the Son of man while ascending to where he was of old? It is the spirit that quickeneth; or the body profiteth nothing: the words which I have spoken with you, are spirit, and are life. But there are of you those that believe not. For Jesus was knowing of old who *it was* that betrayeth him. He said to them, On this account I said to you,

that no man is able that he should
 come to me, unless it be given to
 66 him from the Father. On account
 of this many from his disciples went
 from with him, and were not walk-
 67 ing with him. Jesus said to his
 twelve, Do ye also wish to go?
 68 Simon Cepha said to him, My Lord,
 to whom shall we go? thou hast the
 word of the life which is for ever.
 69 And we have believed and known
 70 that thou art the Son of God. Jesus
 said to them, Have not I chosen
 you all of you, and lo! even of you
 71 one is satan? But he was speaking
 concerning Juda the son of Simon
 Iscariot: for it was he was about to
 betray him, one of the twelve.

CHAP. 1
 VII.

1 After these *things* Jesus was walk-
 ing in Galilee: for he had not power
 to walk in Judæa, because the Jews
 were seeking to kill him.

2 And the feast of the Jews was draw-
 3 ing near, of tabernacles. And his
 brethren had said to him, Turn thee
 hence, and go to Judæa, that thy
 disciples may see the works which
 4 thou doest. For there is not a man
 that doeth any thing in secret, and
 wisheth that he may be manifest.
 If thou do these *things*, shew thyself
 5 to the world. For until then not
 even his brethren had believed on
 6 him. Jesus said to them, My time
 until now is not arrived: but yours,
 7 your time, always is ready. And the

world is not able to hate you; but
 me, the world hateth me, because I
 testify concerning it, that evil are
 its works. Go ye up to this feast: 8
 I go not up to this feast; because
 not until now is my time com-
 plete. When he said these things, he 9
 remained in Galilee. And when his 10
 brethren went up, then also he went
 up to the feast, not openly, but in se-
 cret. But the Jews were seeking him 11
 at the feast, and were saying, Where
 is he? And much murmuring there 12
 was concerning him among the
 people: and there were *some* that
 say, He is good; and there were *some*
 that say, He is not good, but he de-
 ceiveth the people. But no man 13
 openly was speaking concerning him
 on account of the fear of the Jews.

And when the days of the feast of 14
 tabernacles were divided, Jesus went
 up to the temple, and was teaching.
 And the Jews were marvelling, and 15
 saying, How knoweth this *man* letters,
 who hath not learned? Jesus said to 16
 them, My doctrine is not my own, but
 of him that sent me. And whoso 17
 wisheth that he should do his will,
 knoweth this doctrine, if from God it
 be, or I from mine own self am speak-
 ing. For whoso from his own mind 18
 speaketh, seeketh the glory of himself:
 and whoso seeketh the glory of him
 that sent him, is true, and wickedness
 is not in him. Was it not Moses gave 19

you the Law, and no man of you keepeth its commandments? Me, why seek ye to kill me? Men say to him, A dæmon is in thee: who seeketh to kill thee? Jesus said to them, One work I have done before your eyes, and ye all marvel. On this account Moses gave to you circumcision; it is not because it is from him, from Moses, but because it is from your fathers; and on the day of the sabbath ye circumcise a man's son. And if a man's son be circumcised on the sabbath, that the law of Moses should not be broken; against me murmur ye, because a whole man's son I have made sound on the day of the sabbath? Be not judging *by faces, and faces*, but righteous judgment judge. And men of Jerusalem's children were saying, Is not this he, whom they were seeking to kill? And, lo, openly he standeth and speaketh, and no man sayeth any thing to him. Perhaps truly the elders know that this is the Messiah. But this *man*, lo, we know him from whence he is: and the Messiah when he cometh, no man knoweth from whence he is.

And Jesus lifted up his voice in the temple while teaching, and said, Me ye know, and from whence I am ye know: Of myself I am not come, but he is true that sent me, he whom ye know not. But I know him: because I am with him, and he sent me. And

they sought to take him: and no man laid on him hands, because his hour was not come. And many from the multitude had believed on him, and were saying, When the Messiah cometh, doeth he more than these signs, which this *man* hath done? And the Pharisees heard that men murmured concerning him; and the chief priests and the Pharisees sent that they might take him. And Jesus said, A little other time am I with you, and I depart to him that sent me. And ye shall seek me, and shall not find me: and where I go, ye are not able to come. The Jews say one to another, Whither then goeth this *man*, that we find him not? to the seed of the Aramæans then goeth he teaching, that we find him not? Or what is this word that he spake, that, Ye shall seek me, and shall not find me: and where I *am*, ye are not able to come?

And on the great day of the feast, Jesus was standing and cried, and said, Whoso thirsteth, let him come to me, * * * * *

* * * * *

* * * * *

It is not of my own mind I speak with you, but my Father that is in me, doeth these works. Believe me that I am in my Father, and my Father is in me: and if me ye believe not, even on account of the works believe. Verily, verily, I say to you, That whoso

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32
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CHAP.
XIV.

believeth in me, these works which I
do also he shall do; and what *are* more
than these works * * * ; * *
* * * * *
15 * * * * * keep
16 And I will entreat of my Father, that
he may give to you another Paraclete,
that he may be with you for ever;
17 The Spirit of truth; which the
world is not able to receive, for it
hath not seen it, and not known it:
but ye know it; and with you it
18 dwelleth, and is in you. And I will
19 not leave you orphans: Lo, a little *
* * * * *
* * * * *
21 them, he it is loveth me: and whoso
loveth me the Father shall love him,
also I will love him, and also will
22 shew him myself. Juda Thoma

saith to him, Our Lord, what is it that
to us thou art about to shew thyself,
and not to the world? Jesus said to 23
him, Whoso loveth me, keepeth my
word: and my Father will love him,
and I will come unto him, and abide *
* * make * * * * *
* * * * *
my Father in my name, it shall 26
teach you everything that I say to you.
Peace I leave to you, my own peace 27
I give to you: it is not as the world
giveth, give I to you. Let not your
heart be troubled, and let it not fear.
Ye have heard that I said to you, 28
that I go, and I come to you. If ye
were loving me, ye would rejoice,
because I go to my Father: because
great * * * * now lo * * * 29

* * * * *
* * * * *
* * * * *
* * * * *

GOSPEL OF LUKE.

* * * * *

* * * * hast thou done to us so ?
 because, lo, we with anxiety and
 49 much grief were seeking thee. He
 said to them, Why seek ye me ? know
 ye not that it is meet for me that I
 should be of the Father's house ?
 50 But they understood not the word
 51 which he spake to them. And he
 went down with them, and came to
 Nazareth, and was subject to them :
 but his mother was keeping all these
 52 words in her mind. But Jesus be-
 came great in his stature and abun-
 dant in his wisdom, and in his favour
 with God and with men's sons.

CHAP. 1
 III.

1 But in the fifteenth year, in the ad-
 minstration of Tiberius Cæsar, and in
 the government of Pontius Pilate in
 Judæa, while Herod *was* tetrarch in
 Galilee, and Philip his brother te-
 trarch in the country of Ituræa and
 in the region of Trachona, and
 Lysania tetrarch in the country of the
 2 Habilenes, in the Chief-Priesthood of
 Hanan and of Caiapha, the word of
 God was upon John, Zacharia's son,
 and he was preaching in the wilder-
 3 ness, And in all the country of the
 borders of Jordan the baptism of re-
 pentance for the remission of sins ;
 4 As it is written in the prophecy of

Esaiâ the prophet, The voice which
 crieth in the wilderness, Prepare ye
 the way for the Lord, and make straight
 in the plain a path for our God. All 5
 the valleys shall be filled, and all the
 mountains and heights shall be
 made low : and the crooked shall
 become straight, and the rough place
 a plain ; And the glory of the Lord 6
 shall be revealed, and they shall see
 him all flesh together, because the
 mouth of the Lord hath spoken.

And he was saying to those multi- 7
 tudes that were coming to him, Off-
 spring of vipers, who hath shewed
 you to flee from the wrath that
 cometh ? Produce therefore fruits 8
 that are worthy for repentance, and
 begin not to say, That the father to
 us is Abraham : for I say to you,
 That God is able from these stones
 to raise up children to Abraham.
 And lo, the axe is arrived at the 9
 root of the trees : but every tree that
 produceth not good fruits is cut
 down, and falleth into the fire.

And the multitudes were asking 10
 him, What shall we do and live ?
 He saith to them, Whoso hath two 11
 coats, let him give one of them to
 him that hath not ; and whoso

hath sustenance, let him do like-
 12 wise. And also publicans came to
 be baptized, saying to him, What
 13 shall we do? He said to them,
 Collect not any thing more beyond
 that which is appointed for you.

14 And the soldiers also asked him,
 and say to him, What shall we also
 do? He said to them, Oppress
 no man, and insult no man; and
 let your wages suffice for you.

15 And the men which were hear-
 ing him were meditating in them-
 selves, and saying, Is then this the
 16 Messiah? He said to them, I, lo, I
 baptize you with water; * * * *

* * * * *
 * * * * * eating nor drinking,

CHAP. 34 ye say, A devil in him. And the
 VII.

Son of Man is come eating and drink-
 ing; ye say, Lo, a Man a glutton, and
 a drunkard, and a friend of publicans
 35 and of sinners! And wisdom is jus-
 tified of her children.

36 And one Pharisee came, entreated
 of him that he would eat with him.
 And he entered into the house of that
 Pharisee, and when he sat down,
 37 There was one woman, a sinner, in
 that city, when she knew that he *was*
 sitting in the house of that Pharisee,
 she took a box of ointment which *was*
 38 sweet. And stood behind him at his
 feet and was weeping, and with her
 tears she wet his feet, and with the hair
 of her head was wiping them, and
 was kissing his feet, and was anointing

them with that ointment. But when 39
 that Pharisee which bade him saw,
 he considered in himself, and said,
 This *man*, if he were a prophet,
 would know who she is, or what *is* the
 fame of that woman, the sinner, which
 touched him. Jesus said to him, 40
 Simon, I have something that I should
 say to thee. He said to him, Say,
 my Master. Jesus said to him, 41
 There were two debtors to one cre-
 ditor: one was owing to him five
 hundred denars, and one fifty denars.
 And when they had not to pay, 42
 he forgave them both. Which of
 them will love him most? Simon 43
 said to him, I suppose that he, to
 whom most was forgiven. Jesus
 said to him, Thou hast well
 judged. And he turned to the wo- 44
 man, and said to Simon, Seest thou
 this woman? Into thine house I en-
 tered, water for my feet thou gavest
 not to me: but she with her tears
 wet my feet, and with the hair of her
 head wiped them. Thou kissedst me 45
 not: but she since I entered hath not
 ceased to kiss my feet. Thou anoint- 46
 edst me not: but she with ointment
 which *is* sweet hath anointed my feet.
 On this account I say to thee, That her 47
 many sins *are* forgiven to her; because
 much she loved: for to whom little is
 forgiven, he loveth little. He said to 48
 her, to that woman, that, Thy sins *are*
 forgiven to thee. And they that *were* 49
 sitting began saying in themselves,

Who is this that also forgiveth sins?
 50 And he said to that woman, Thy
 faith hath saved thee; go in peace.

CHAP. VIII. 1 And after these *things*, he was going
 about in the villages and cities, and
 preaching the kingdom of God: also
 2 his twelve *were* with him, And those
 women, which had been healed of evil
 spirits and of diseases, Mary which *is*
 called Magdalene, out of whom he had
 3 cast seven devils, And Johan the wife of
 Chuza the steward of Herod, and Susan,
 and many others, which were minister-
 ing to them from that which they had.

4 And when a great multitude was
 collected, and those that were com-
 ing to him from the cities, he spake
 5 to them in parables: Lo, a sower
 went out to sow: and while he sowed,
 some fell upon the way side; and
 was trodden upon, and the fowl
 6 devoured it. And other fell upon a
 rock; and because it had no moisture,
 7 it failed and withered. Other fell
 among thorns; and they sprang up
 8 with it, and choked it. And other
 fell on good and fruit-giving ground,
 and sprang up and produced fruit a
 hundredfold. And when he said
 these *things*, with a loud voice he
 was saying, that, Whoso hath ears
 that he may hear, let him hear.

9 And his disciples asked him, What
 10 is this parable? He said to them,
 To you it is given to know the mys-
 tery of the kingdom of God: but to
 those without it is not given to them

to know: on this account in allego-
 ries it is spoken to them; that while
 seeing they may not see, and while
 hearing they may not understand.
 But this is the parable: The seed is 11
 the word of God. And those which 12
are upon the way side are they that
 hear the word of God; and the
 enemy cometh, taketh the word from
 their heart, that they should not be-
 lieve and be saved. And that which *is* 13
 on the rock are those, which, when
 they have heard the word, hastily
 with joy receive it; and they have
 no root in it, and for a time be-
 lieve, and in time of trial are of-
 fended. And that which fell among 14
 thorns these are they, which hear
 the word, and are in care, and
 in the riches of the world and in the
 pleasures of living are occupied and
 choked, and produce not fruits. And 15
 that which fell in good ground are
 they, which in a pure and good heart
 have heard the word, and hold *it*, and
 produce fruits with patience.

Another parable he spake, No man 16
 lighteth a candle, and covereth it with
 a vessel, or setteth it under a bed or
 in a hidden place; but setteth it upon
 a candlestick, that every man which
 entereth may see its light. For there 17
 is not any thing that is concealed which
 shall not be made manifest; nor that
 is hidden, which shall not be known
 and come to manifestation. See what 18
 ye have heard: for whoso hath it

shall be given to him, and be added to him; and he that hath not, even that which he was supposing that he hath shall be taken from him.

19 And his mother and his brethren were come to Jesus, and were standing without, and were not able that they should see him on account of the multitude of
20 men. And they told to him, Thy mother and thy brethren stand without,
21 and desire to see thee. But he answered and said to them, These are my mother and my brethren, they which hear the word of God, and do it.

22 And it was on one of these days Jesus went up *and* sat in a boat, he and his disciples with him: and he said to them, Let us go over to that
23 other side of the lake. And while they were advancing on the sea he fell asleep: and there was a storm of wind on the lake; and their boat was filled from the waves, and was
24 near to sink. And they came near, awoke him, and say to him, Our Lord, we are perishing. And he arose, and rebuked the wind and the tempest of the waters: and there
25 was a calm. And he said to them, Where is your faith? But they while fearing were marvelling, and saying one to another, Who then is this, that even commandeth the winds and the sea, and they obey him!

26 And they arrived at the country of the Gadarenes, which is over against
7 Galilee. But when he went out to the

land, one Man met him, upon whom was a devil from a long time, and he was not clad with clothes, and he was not dwelling in a house, but among the tombs, and he was crying every cry, and smiting himself with stones. And when he saw Jesus, 28 he cried, and fell down, worshipped him, and with a loud voice said, What to me and to thee, Jesus, Son of the high God? I entreat of thee, torment me not. For he had commanded 29 that unclean spirit to come out from the man's son. For a long time it was cleaving to him: and he was bound with chains and with fetters that he might be kept; and he was breaking his bands, and was cutting, and was driven of the same devil into the desert. But Jesus asked him, 30 and said, What is thy name? And he said to him, Legion: because we are many in him. And those devils 31 were entreating of him that he would not send them to Gihanna, and not cast them out. But there was there 32 on the mountain one herd of many swine which were feeding there: and those devils were entreating of him that he would permit them to enter into that herd of swine. And he permitted them. And the devils 33 went out from that Man, and entered into the swine: and all that herd went straight to a precipice, and they fell into the sea, and were choked. But 34 when those herdsmen saw that which

was done, they fled, and related *it* in
 35 the cities and in the countries. And
 the men went out that they might see
 that which was done; and they came to
 Jesus, and found that Man, from whom
 those devils went out, while clothed,
 and right-minded, and sitting at the
 feet of Jesus: and they were afraid.
 36 And they related to them how that Man
 37 was saved: And they that saw, again
 were entreating of him, that whole
 multitude of the Gadarenes, that he
 would depart from them; because
 great fear had seized them: but he
 went up into the boat, and returned
 38 from them. But that Man out of
 whom those devils went was entreat-
 ing of him that he might be with him:
 and Jesus dismissed him, and said to
 39 him, Return to thine house, and to
 thy men's house, and relate to them
 those *things* which the Lord hath
 done for thee. And he went, and was
 publishing in all the city that which
 40 Jesus had done to him. And when Jesus
 returned, a great multitude received
 him: for they were looking for him.
 41 And one Man came, Jairus was his
 name, and he was a chief of the syna-
 gogue: and he fell down before the
 feet of Jesus, and was entreating of him
 that he would enter into his house:
 42 For he had an only daughter, and she
 was about twelve years old, and she
 was near to die. And while Jesus
 went the multitude was pressing him.
 43 And one woman whose blood was
 running twelve years, and she had
 spent all her possessions upon phy-
 sicians, and was not able that she
 should be healed of any, And she me- 44
 ditated in herself and says, If going I
 touch even the garments of Jesus I am
 healed, and she came near from behind
 him, and laid hold of the border of his
 garment: and the running of her blood
 stopped. And Jesus turned and said, 45
 Who is it touched me? And when all
 were denying, Cepha said to him, Our
 Master, the multitudes press thee and
 come, and sayest thou, Who is it
 touched me? Jesus said to him, A man 46
 touched me: for I know that power is
 gone out of me. But when that woman 47
 saw that not even this escaped him,
 she came while fearing and trembling,
 fell down, worshipped him, and told
 to the eye of all that people, for what
 purpose she had touched him: and
 how immediately she was healed she
 confessed before every man: but he 48
 said to her, My daughter, thy faith
 hath saved thee; go in peace. And 49
 while he spake, came some from the
 house of the master of the synagogue,
 and say to him, Thy daughter is
 dead; trouble not the Teacher. But
 when Jesus heard that they said so, he 50
 said to him, Fear not: only believing
 believe, and thy daughter shall live.
 And when he came to the house of 51
 that Man, he suffered no man that
 he should enter, except Cepha, and
 Jacob, and John, and the father and

52 the mother of the girl. All the men
 were weeping over her, and were
 lamenting: Jesus said to them, Weep
 not; for the girl is not dead, sleeping
 53 she sleepeth. But they were laughing
 at him, because they knew that she was
 54 dead. And he took her by her hand, and
 called her, and said to her, Girl, arise.
 55 And her spirit returned, and imme-
 diately she arose: and he commanded
 that they should give to her to eat.
 56 And her parents were astonished: and
 he commanded them that they should
 tell to no man that which was done.

CHAP.
IX.

1 And Jesus called them, his twelve,
 and gave to them power and authority
 over all spirits and devils, and to
 2 heal the sick. And he sent them
 that they might preach the kingdom
 3 of God, and to heal. And he said
 to them, Take not any thing for
 you for the way, not staff, nor
 scrip, nor bread, nor money; and
 4 have not two coats. And into that
 house which ye enter, there be, and
 5 from thence go out. And those which
 receive you not, when ye go out from
 that city, even the dust also of your
 feet shake off, that it may be a testi-
 mony for them.

6 And when his apostles went out,
 they were both going about in the coun-
 tries and in the cities, and were preach-
 7 ing, and healing in every place; He-
 rod the tetrarch also heard of all these
 things that were done: and he was
 marvelling, because that men of

them were saying, that John is
 risen from the dead; and others say, 8
 that Elia has appeared; others say,
 that one of the ancient prophets is
 risen from the dead. And Herod said, 9
 The head of John I cut off: who is
 this, of whom I hear these things
 concerning him? And he was wish-
 ing that he might see him.

And those apostles returned, and re- 10
 lated to him every thing that they had
 done. And he took them by themselves,
 and went to a desert place. And when
 the multitudes knew, they departed
 after him on foot: and he received
 them, and was speaking with them
 respecting the kingdom of God: and
 those that were in need of healing
 he was healing them.

And when the day was near to 12
 stand, his disciples came near, and say
 to him, We are in the desert, dismiss
 these multitudes, that they may go to
 the countries that *are* round about,
 and to the villages, that they may
 lodge in them: or that they may
 find for themselves sustenance. Je- 13
 sus said to them, Give ye to them to
 eat. They say to him, We have not
 more than five loaves and two fishes;
 except we should go, buy sustenance
 for all this multitude. For they 14
 were five thousand Men. He said to
 his disciples, Make them sit down, fifty
and fifty Men in a sitting. And they 15
 did so, and made them all sit down.
 And he took those five loaves and 16

two fishes, and looked to heaven, and blessed over them, and brake, and gave to his disciples that they
 17 should set before the multitudes. And they all ate, and were satisfied: and they took up the fragments, that which they left, full twelve baskets. And those men which ate of that bread were about five thousand, besides women and children.

18 And when he was by himself, and his disciples with him, he asked them, and said, What say the multitudes respecting me that I am? They say to him,
 19 There are that say, that he is John the Baptist; others say, that he is Elia; He said to them, And you, what say ye that I am? Simon Cepha answered and said to him, Thou art the Messiah.
 21 And he rebuked them, and charged them that they should tell to no man
 22 this; And he said, that it is about to be to the Son of man that he should suffer much, and be rejected of the elders and scribes and priests, and be slain, and on the third day should arise.

23 And he said, Whosoever wisheth that he should come after me, let him deny himself, and take up his cross on every day, and come after me.
 24 For whoso wisheth that he should save his soul shall lose it: and whoso shall lose his soul on account of
 25 me, shall save it. For what shall a man's son gain, if he possess the whole world, and lose his soul?

For whoso shall be ashamed of me 26 before men's sons and of those that are mine, the Son of Man shall be ashamed of him, when he cometh in the glory of his Father, and of his holy angels. But I say to you truly, 27 that there be men that stand here, which shall not taste death, until they shall see the kingdom of God that it cometh in glory.

And it was after these words about 28 eight days, and he took Cepha and Jacob and John, and they went up to a mountain to pray. And while 29 praying, the aspect of his face was altered, and his garments were white and shining like snow. And, lo, two 30 Men talking with him, Moses and Elia: Which appeared in glory, and were 31 speaking concerning his decease which was about that it should be accomplished at Jerusalem. And Simon Ce- 32 pha and they that *were* with him became heavy with much sleep: and when they awoke, they saw his glory, and those two men that were standing with him. And when they began to sepa- 33 rate from him, Cepha said to Jesus, My Master, it is good that we be here: and we will make here three tabernacles; for thee one, and for Moses one, and for Elia one: and he was not knowing what he was saying. 34 And while he said these *things*, there was a cloud, and shadowed over them: and when they saw these, that they

enter into the cloud, they feared. And
 35 And a voice was heard from that cloud, which said, This is my Son,
 and my beloved: him hear ye. And they were
 36 And when the voice was, Jesus was found by himself. And they were
 silent, and to man's eye told not that which they had seen in those days.
 37 And on that day again, while they come down from the mountain, a
 38 great multitude met him. And one Man from that multitude cried and
 said, Teacher, I entreat of thee, be compassionate upon my son: he is to
 39 me the only *child*. And he hath a spirit, and suddenly it casteth him;
 and he foameth, and hardly it departeth from him when it hath crush-
 40 ed him. And I entreated of thy disciples; and they were not able to
 41 heal him and to cast it out. And Jesus answered and said, O race
 perverse and without faith, until when shall I be with you, and endure you?
 42 Bring him to me, thy son hither. And while he was bringing him, that devil
 cast him down, and was agitating him. And Jesus rebuked that same un-
 clean spirit, and healed the boy, and
 43 delivered him to his father. And they all marvelled at the greatness
 of God. And while every man was marvelling at all which he had done,
 44 he said to his disciples, Lay ye these words in your ears: for the Son of
 man is about that he should be delivered into men's sons' hands. And
 45 they were not understanding this same word, because it was hid from them,
 that they should not understand it: and they were afraid that they should
 ask him respecting this same word. And there had arisen among them this
 46 reasoning, that, Which should be great among them. But Jesus, when he
 47 knew their reasonings, took one boy, and set him up by him, and said,
 Whoso receiveth this boy in my
 48 name, me he receiveth: and whoso receiveth me, him that sent me
 he receiveth: for he that *is* little among you like this boy he is great.
 And John answered and said to him,
 49 We saw one Man that *was* casting out devils in thy name; and we for-
 bad him, because he cometh not with us after thee. Jesus said to him,
 50 Forbid not: for whoso is not against you is with you.
 And it was when the days of his going
 51 up were fulfilled, he prepared his countenance that he should depart to Jeru-
 salem, And he sent messengers before
 52 his face: and they went, entered into one village of the Samaritans, that they
 may prepare for him. And they re-
 53 ceived them not, because his countenance was set to go to Jerusalem. But
 54 and when his disciples Jacob and John saw, they said to him, Our Lord, wish-
 est thou that we command that fire should descend from heaven, and

55 consume them, And he turned, and rebuked them, and said to them, Ye
56 know not of what spirit ye are. For the Son of man came not to destroy souls, but to save. And they departed to another village.

57 And while *they were* going in the way, came one Man, *and* said to him, Lord, I will come after thee whither
58 thou goest. Jesus said to him, The foxes they have holes, and the birds of the heavens nests; but the Son of man, he hath not where that he may
59 lay his head. And he said to another, Come after me. He said to him, My Lord, permit me first I may go bury
60 my father and I will come. Jesus said to him, Leave the dead burying their dead: and thou, go preach the king-
61 dom of God. Another said to him, I will come after thee: but, my Lord, first permit me *that* I may go *and* show to the children of my house and I will
62 come. Jesus said to him, No man casteth his hand upon the plough, and looketh behind him, and is again fit for the kingdom of God.

CHAP.
X.

1 And after these *things* he separated also other seventy and two, and sent them two *and* two before his face to every place and city, to which he
2 was about to go. He said to them, The harvest is much, and the labourers few: entreat therefore of the Lord of the harvest so that he would send forth labourers to his harvest.

Go now: lo! I send you as lambs 3
among wolves. Carry not for you 4
purses, nor scrips, nor shoes: and salute not any by the way. And in- 5
to that first house which ye enter, be saying, Peace in this house. And if 6
the son of peace be there, your peace shall rest upon him: but and if not, it shall turn upon yourselves. And in 7
the same house be, eating and drinking of theirs: the labourer is worthy of his sustenance. And turn not from one house to another. And 8
into what city ye enter, and they receive you, eat every thing which is set before you: And heal the in- 9
firm that are therein, and be saying, that, The kingdom of God is come nigh upon you. But into what city 10
ye enter, and they shall not receive you in it, go out and say in its streets, And lo, even the dust, which cleaveth 11
to our feet, we wipe it off: but nevertheless know this that the kingdom of God is come nigh. I say to 12
you, that for Sodom it shall be tolerable in the day of judgment, rather than for that city.

Woe to thee, Chorazin! woe to thee, 13
Beth Saida! because if in Tyre and in Sidon had been the mighty works, which have been in you, perhaps they had repented, in sackcloth and ashes. Nevertheless for Tyre and Sidon it 14
shall be tolerable in the day of judgment, more than for you. And also 15

thou, Capernaum, art not thou exalted
 to heaven? but to hell shalt thou
 16 descend. Whoso heareth you me
 he heareth; and whoso injureth you
 me he injureth; and whoso injureth
 me injureth him that sent me. And
 whoso heareth me heareth him that
 sent me.
 17 And those seventy which he sent
 returned with joy, and say, Our
 Lord, and even the devils are sub-
 18 ject to us through thy name. Jesus
 said to them, I saw Satan that he fell
 like lightning which falleth from hea-
 19 ven. Lo, I give to you power that
 ye may be treading on serpents and
 scorpions, and all the might of the
 enemy: and nothing shall hurt you.
 20 Nevertheless in this rejoice not, that
 the devils are subject to you; but
 rejoice in your names which *are*
 21 written in heaven. And in the same
 hour he rejoiced in the Spirit of holi-
 ness, and said, I thank thee, the Fa-
 ther, Lord of heaven and of earth,
 that thou hast hid these *things* from the
 wise and from the prudent, and hast
 revealed them to children: yea, my
 Father; because so was the will before
 22 thee. Every thing is delivered to me
 from my Father: and no man knoweth
 who is the Son, but the Father; nor
 who is the Father, but the Son, and he
 to whom the Son shall wish that he
 23 should reveal to him. And he turned
 to his disciples, and said to them,
 Happy the eyes which see that
 which ye have seen: I say to you, 24
 that many prophets and kings have
 wished that they might see that which
 ye see, and have not seen; and to
 hear that which ye hear, and have not
 heard. And while he said these *things*, 25
 one taught of the law came near,
 who was standing, that he should
 tempt him. He said to him, Teacher,
 what shall I do that I may inherit the
 life which is for ever? Jesus said to 26
 him, In the law how *is it* written?
 and how hast thou read? He said 27
 to him, that, Thou shalt love the Lord
 thy God from all thy heart, and from
 all thy might, and from all thy soul,
 and from all thy mind; and thy
 neighbour as thyself. Jesus said to 28
 him, Correctly thou hast said: these
 do, and thou livest. But he was 29
 wishing to justify himself: he said to
 Jesus, And who is my neighbour?
 Jesus said to him, One Man was go- 30
 ing down from Jerusalem to Jeri-
 cho, and fell into thieves' hands, and
 they stripped him, and smote him,
 and left him between dead and alive
 and departed. And it happened one 31
 priest was going down by that way:
 and he saw him, and passed him.
 And also a Levite, when he arrived at 32
 that place, saw him, and passed him.
 But one Samaritan, while he was jour- 33
 neying in the same way and arrived
 near him, saw him, and was compas-

34 sionate towards him. And went near,
and bound up his wounds, and poured
upon them wine and oil, and made
him ride upon his ass, and brought
35 him to an inn, and fed him. And
on the morning of the day, he took
out two denars, gave them to the
host, and said, Feed him; and when
I am returned, what is expended
by thee, again I repay to thee.
36 Which of these three seemeth to
thee that he was the neighbour of
him that fell into thieves' hands?
37 He said to him, He that was com-
passionate upon him. Jesus said
to him, Go, and be thou also doing
likewise.

38 And while they were going in the
way, he entered into one village: and
one woman whose name *was* Martha
39 received him in her house. And she
had a sister whose name *was* Mary, and
she came, sat at the feet of our Lord,
40 and was hearing his words. But Mar-
tha was occupied with much serving,
and came saying to him, My Lord, dost
thou not care respecting me that my
sister hath left me by myself that I
should serve? bid her *be* helping me.
41 He said to her, Martha, Martha, my
care and the anxiety of me is with
42 thee about many *things*: But one
thing is requisite: Mary hath chosen
for her the good part, and it shall
not be taken from her.

place, after that he ceased a little
from his prayer, one of his disciples
said to him, Our Lord, teach us to
pray, as John taught his disciples.
He said to them, When ye pray, be 2
saying, Our Father which *art* in hea-
ven, Hallowed be thy name. And
come thy kingdom. And give to us 3
bread continual of every day. And 4
forgive us our sins; and may we also
forgive every *one* that is indebted to
us. And bring us not into temptation;
but deliver us from evil. And Jesus 5
said to them, Who is he of you that
shall have a friend, and he shall come
to him in the middle of the night,
and shall say to him, My friend,
lend me three loaves; Because my 6
friend is come to me from the way,
and I have not any thing that I
may set before him? And he shall 7
answer from within and say to him,
Trouble me not: because the door
is shut, and the children *are* with
me in bed; I am not able that I
should rise, *and* give to thee. I say 8
to you, That if on account of his
friendship he will not rise *and* give to
him, on account of his importunity he
will rise and give to him as much as
is requisite for him. And also I say 9
to you, Ask, and it shall be given to
you; knock, and it shall be opened
to you. For every man that asketh 10
receiveth; and every *one* that seeketh
findeth; and every *one* that knocketh

- 11 it is opened to him. But which of you that his son shall ask him bread offers to him a stone? or if he ask him a fish, for a fish gives he to him a serpent? And if he shall ask him an egg, offers he to him a scorpion? And if ye that are evil, know good gifts to give to your children: how much rather will the Father from heaven give the Holy Spirit to them that ask him?
- 14 And it was while he was casting out a devil from the dumb, and when that devil was gone out, that dumb spake; and those multitudes marvelled. And men from the Pharisees said, By Beelzebub the head of the dæmons this *man* casteth out devils.
- 16 But others while they were tempting him, were asking him a sign from heaven. But he, while he knew their intention, said to them, Every kingdom that shall be divided against itself shall be desolate; and every house that is divided against a house falleth. And if Satan be divided against himself, how shall his kingdom stand? because ye say that by Beelzebub I cast out devils. But and if I by Beelzebub cast out devils from your sons, by what do your sons cast them out? On this account they shall be for you judges. But if by the finger of God I cast out devils, then the kingdom of God is come near upon you. But when a strong man
- while been armed keepeth his palace, in peace is his property: But if one that is stronger than he shall come, and overcome him, he shall both take away his armour on which he was trusting, and also divideth his spoil for him. Whoso is not with me is against me: and whoso gathereth not with me scattering scattereth.
- The unclean spirit when it is gone out of a man's son goeth wandering about in places in which there is no water, that it may find rest for itself; and when it has not found, it saith, I will return, go to my house from whence I came out. And when it is come, and hath found that it is swept and garnished, It goeth, taketh seven other spirits that are worse than itself: and they enter and dwell in him: and the end of that man's son is worse than his beginning.
- And while he said these *things*, one woman from the midst of the multitude with a loud voice said to him, Happy the womb that bare thee, and the paps which suckled thee. Jesus said to her, Happy they which hear the word of God, and keep it.
- And when the multitudes were assembled, he began to say, This race is an evil race: it seeketh a sign; and a sign shall not be given to it. But as Jonan was a sign to the Ninevites, so likewise also the Son of

- ³¹ man *is* to this race. The queen of the south shall stand in the judgment with this race, and shall condemn them: because she came from the boundaries of the earth that she may hear the wisdom of Solomon; and, lo, *one* that
³² *is* greater than Solomon *is* here! The Men, Nineveh's sons shall stand in the judgment with this race, and shall condemn it: because they repented at the preaching of Jonan; and, lo, *one* that *is* greater than Jonan *is* here.
- ³³ No man lighteth a candle, and setteth it under a bushel or in a hidden place, but setteth it upon a candlestick, that they which come in may
³⁴ see its light. For the candle of the body is the eye: when thine eye therefore shall be single, also thy whole body is luminous: but if thine eye be
³⁵ evil, also thy whole body is dark. Be therefore cautious lest the light which
³⁶ *is* in thee become dark. And if the light which *is* in thee be dark, thy darkness how great will it be!
- ³⁷ And one Pharisee was entreating of him that he would dine with him: and
³⁸ he went in *and* sat down. And that Pharisee had begun saying in his mind, that, Why washed he not before his
³⁹ dinner? Our Lord said to him, Ye Pharisees, the outside it is of the cup and of the dish ye make clean; and
⁴⁰ your inside is full of rapine and evil. Little of mind, was it not he
- who made that which *is* without also made that which is within? But that
⁴¹ which is within you give it *in* justice; and lo, every thing is clean to you. But woe to you, Scribes and Phari-
⁴² sees! because ye tithe mint and rue and all herbs, and ye pass over judgment and over the love of God: but these ye should have done, but those also not have left.
- Woe to you, Scribes and Pharisees!
⁴³ because ye love the honoured seats in the synagogues, and salutation in the streets. Woe to you, because ye are
⁴⁴ sepulchres, and men's sons walk over you and know not. And one of the
⁴⁵ Scribes answered and said to him, Teacher, while thou sayest these things even us also thou reproach-
⁴⁶ est. He said to him, Also to you, woe, Scribes! because ye take up heavy
 burdens and set them on the shoulders of men's sons, and you, not even with one
 of your fingers touch ye them. Woe to
⁴⁷ you! because ye build the sepulchres of the prophets, whom your fathers
 killed. Therefore ye testify and ye con-
⁴⁸ fess to the deed of your fathers: and ye are the sons of those murderers. On this account the wisdom of God has
⁴⁹ said, I will send amongst them prophets and apostles, *some* of them they shall kill and persecute: That may
⁵⁰ be required the blood of all the prophets, which has been shed, lo, from when the world was created until this

51 race; From the blood of Abel even to the blood of Zachariā, Barachia's son, who was killed between the altar and the temple: verily I say to you, That it shall be required from this same race.

52 Woe to you, Scribes! because ye have hidden the keys of knowledge: ye entered not, and those that enter
53 ye hindered. And when he had said these *things* against them in the sight

of all the people, he began to be abominated by the Scribes and Pharisees, and they were disputing with him con-

54 cerning many *things*: And they were seeking to lay hold of a cause against him, that they might be able that they

CHAP.
XII. 1

1 should accuse him. And when a great multitude was gathered towards him, so that they should tread upon one another, he began to say to his disciples, First beware of the leaven of the Pharisees, which is ac-
2 cepting of persons. For there is not any thing which is concealed, that shall not be revealed; nor that is hid, which shall not be known.

3 For those *things* which ye have said in darkness shall be heard in the light; and that which in the closets ye have whispered in the ears shall be proclaimed upon the roofs.

4 But I say to you my friends, Be not afraid of those that kill the body, and afterwards are not able to do
5 any thing. But I will shew you of

whom ye should be afraid: Be afraid of him, who after that he hath killed hath power to cast into Gihanna; yea, I say to you, that, Of this *one*, it is meet to be afraid. Five sparrows
6 are sold for an assar, and one of them is not forgotten before God. For even
7 the hairs of the hair of your head are numbered by him. Be not afraid therefore: because that ye are much better than an abundance of sparrows. But I say to you, That every *one* that
8 shall confess me before men's sons, also the Son of man shall confess him before his holy angels: And he
9 that shall deny me before men's sons shall be denied before the angels of God. And every *one* that shall
10 speak a word against the Son of man, it shall be forgiven him: but whoso shall blaspheme against the Spirit of Holiness, it shall not be forgiven him. But when they bring you to the syn-
11 agogues, before principalities, and governors, be not anxious how ye shall apologize, or what ye shall say: For the Spirit of Holiness shall teach
12 you in that hour what it is meet that ye should say.

And one Man of that multitude said
13 to him, Teacher, speak to my brother, *that he be* dividing with me the land and the inheritance. But he said to
14 him, Man, who set me over you a judge? And he said to the multitudes, Beware of all covetousness:

because it is not in the superfluities of many possessions men's sons have life.

16 And he spake this parable to them, One rich Man, his land had produced
17 him much produce: And he was considering in himself, and saying, What shall I do, because I have not where
18 I may carry my produce? I will pull down my barns, and build and enlarge them, and collect in them
19 my produce. And he said to his soul that, Lo, many good *things* are laid up for thee for many years; be at ease, and eat, and drink, and
20 be merry. God said to him, Deficient of understanding, lo, in this night they require thy soul of thee: those
things which thou hast prepared, for
21 whom shall they be? So is he whose layeth up for himself treasures, and is not rich in God.

22 And he said to his disciples, On this account I say to you, Be not anxious for *the things* of your soul, what ye shall eat; neither also
the things of the body, what ye
23 shall put on: for the soul is better than sustenance, and the body than
24 raiment. Consider the ravens: that they sow not and reap not; and they have no storehouses nor barns; and God nourisheth them: how much
25 therefore are ye better than they? For which of you while being anxious is able to add upon his stature one cubit?
26 But if not even a little *thing* ye are

able to do, why are ye anxious about the rest? Consider the lilies of the 27 plain how they spin not and weave not; and I say to you, that not even Solomon in all his glory was clad like them. But if the grass of the 28 hills which is to-day on the hills, and to-morrow drieth up and falleth into the oven, God clothe; how much rather you therefore, deficient of faith? Seek not therefore what ye shall eat, 29 and what ye shall drink, and what ye shall be clad with, and be occupied in these. For all these, the nations 30 it is of the earth seek them: but your Father knoweth that also for you they are requisite. You henceforth, seek 31 ye the kingdom of God; and these of more shall be added to you.

Fear not, little flock; because your 32 Father wisheth that he should give you the kingdom. Sell whatsoever ye 33 have, and give justice; and make for you purses which wear not out, and also a treasure that faileth not in heaven, where the thief arriveth not, neither also the moth corrupteth. And where your treasure shall be, also 34 your heart too will be there. Be 35 your loins girded, and your candles burning. And ye shall be like to men 36 that expect their lord, when he shall cease from the banquet-house; that when he cometh and knocketh, immediately they may open to him. Hap- 37 py those servants, whom their lord

shall come *and* find them watching :
 verily I say to you, that he shall gird
 his loins, and make them sit down, and
 38 will minister. And if in the first watch
 he shall come and find them watch-
 ing, happy they, because he shall make
 them sit down and will minister ;
 or if in the second watch or the third
 he shall come and find them watch-
 39 ing, happy they. But this know,
 that if the lord of the house had known
 at what hour cometh the thief, he
 would not have suffered that his house
 40 should be broken through. Also you,
 be prepared : because at an hour that
 ye know not, the Son of man shall
 41 come. Cepha said to him, My lord,
 to us is it thou speakest this parable,
 42 or even to every man ? Our Lord said
 to him, Who is the authorized *person*
 faithful and wise and good, whom his
 lord shall set over his servants, that he
 may give them the portion in its sea-
 43 son ? Happy that servant, when his
 lord shall come *and* find him that he
 44 doeth so. Truly I say to you, that
 he will set him over all his posses-
 45 sions. But if that servant shall say
 in his heart, that, My lord delayeth
 to come ; and shall begin to beat those
 servants and handmaidens, and to eat
 46 and to drink, and to be drunken ; The
 lord of that servant shall come also
 in a day that he supposeth not, and
 at an hour that he knoweth not, and
 shall divide him, and shall set his

share with those that believe not. The 47
 servant, which knew the will of his
 lord, and prepared not for him accord-
 ing to his will, shall be beaten many
 stripes. And he that knew not, and 48
 did any thing which is worthy of stripes,
 shall be beaten few stripes. For every
one to whom shall be given much,
 much he shall require at his hand : and
 to whom they have committed much,
 the more shall they require of him.
 For it is a fire I am come that I should 49
 cast on the earth ; and what wish I, if
 already it be kindled ? And I have a 50
 baptism that I should be baptized ; and
 how much am I straitened until it be
 dismissed ! Suppose ye that I am come 51
 that I should make peace on earth ? I
 say to you, that, No ; but divisions :
 For from now shall be five in one 52
 house, they shall be divided, three
 against two, and two against three.
 The father shall be divided against 53
 his son, and the son against his father ;
 the woman against her daughter, and
 the daughter against her mother ; and
 the mother-in-law against her daugh-
 ter-in-law, and the daughter-in-law
 against her mother-in-law.

And he was saying to the multitudes, 54
 When ye have seen a cloud that riseth
 from the west, ye say that, There is
 rain ; and it is so. And when the 55
 south *wind* bloweth, ye say, There is
 heat ; and it is. Accepters of persons, 56
 the face of the heaven and of the earth

ye know to prove; this time and
 57 its signs search ye not? And in
 yourselves judge ye not the truth?
 58 When thou goest with thine adver-
 sary to the ruler, whilst thou art with
 him in the way, give him his conve-
 nience that thou mayest be delivered
 from him; lest he convict thee be-
 fore the judge, and the judge deliver
 thee to the exactor, and the exactor
 59 cast thee into prison. I say to thee,
 that thou shalt not come out from
 thence, till thou shalt pay the last
 Shamun.

CHAP.
XIII.

1 And at that same time came men
 and told to him respecting those
 Galilæans, whose blood Pilate min-
 2 gled with their sacrifices. Jesus an-
 swered and said to them, Suppose ye
 that these Galilæans were sinners
 more than all the Galilæans, that so
 3 it happened to them? I say to you,
 that, No: but also you, unless ye
 shall repent, so shall all of you perish.
 4 And those eighteen, upon whom the
 tower in Shiloh fell, and slew them,
 suppose ye that they were sinners
 more than all the men's sons that
 5 dwell in Jerusalem? I say to you,
 that, No: but also you, unless ye re-
 pent, shall so perish.

6 And he was speaking this parable;
 One Man had a fig tree in his vine-
 yard; and he came, sought on it fruit,
 7 and found not. He said to the cul-
 tivator, Lo, three years since I come

and seek fruit on this same fig tree,
 and I find not: cut it down; why
 cumbereth it the ground? That 8
 cultivator said to him, My lord,
 leave it also this year, till I shall cul-
 tivate it and dung it: And if it pro- 9
 duce fruit, *well*, and if not, thou shalt
 cut it down to the quick.

And while he was teaching on the 10
 sabbaths in one of the synagogues:
 And one woman there was which 11
 had a spirit eighteen years, and was
 bent, and was not able that she should
 erect herself at all. And Jesus saw 12
 her, and called her, and said to her,
 Woman, thou art loosed from thine
 disease. And he laid his hands on 13
 her: and immediately her stature was
 erect, and she was glorifying God.
 And the master of the synagogue an- 14
 swered while he was angry because
 that Jesus was healing on the sabbath,
 and said to the multitudes, Six are
 the days in which it is right to work:
 on them be coming and be healed,
 and not on the day of the sabbath.
 Jesus answered and said to him, 15
 Acceptor of persons, each one of you
 doth he not loose his ox or his ass
 from the stall on the day of the sab-
 bath, and go watering him? But this 16
woman who is a daughter of Abraham,
 whom the Devil hath bound, lo,
 eighteen years, was it not meet
 that she should be loosed from this
 bond on the day of the sabbath?

- 17 And when he had said these *things*, all those that were standing against him were ashamed: and all the people was rejoicing in all the wonderful *things* that were done by his hand.
- 18 And he was saying, To what is the kingdom of God like? and to what shall I liken it? It is like to a grain of mustard seed, which a Man took, cast it into his garden; and it grew large, and became a tree; and the fowl of the heaven lodged in its branches.
- 20 Again he said, To what shall I liken the kingdom of God? It is like to leaven, which a woman took and mixed in three measures of meal, till it all should be leavened. And he was going about in the villages and cities, and was teaching.
- 23 And while he went to Jerusalem, came one and was asking him, and saying, My lord, are they few that be saved? Jesus said to him, 24 Strive to enter by the strait gate: for I say to you, that many shall seek to enter, and shall not be able.
- 25 From the hour that the Lord of the house shall rise, and shall shut the door, and ye be standing without, and knocking at the door, and saying, Our Lord, Our Lord, open to us; and he shall answer and say to you, I know 26 you not whence ye are: Then shall ye begin to say, Before thee we have eaten and drunk, and in our streets 27 thou hast walked. Then he shall say to you, Verily I say to you, that I know you not whence ye are; separate you from me, for all ye are workers of falsehood. There shall 28 be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye shall be expelled to the outside. And they 29 shall come from the east, and from the west, and from the south, and from the north, and shall sit down in the kingdom of God. And there are last 30 which shall be first, and first last.
- And in those same days came near 31 men from the Pharisees, and say to him, Get thee out, depart hence: because Herod seeketh to kill thee. He said to them, Go, tell to this same 32 fox, Lo, I cast out devils, and my cures I perform to-day and to-morrow, and on the third day I am perfected. Ne- 33 vertheless it is right for me that to-day, and to-morrow, and after to-morrow, I should go about: because it is not possible that a prophet should perish outside of Jerusalem. Jerusalem, 34 Jerusalem, which hast killed the prophets, and stoned them that were sent unto thee; how many times have I wished together together thy children, as a hen that gathereth her chickens under her wings, and ye would not! Lo, your house left to you desolate: I 35 say to you, that ye shall not see me, until shall come the day that ye shall

CHAP.
XIV.

1 say, Blessed is he that cometh in the name of the Lord. And when he entered into the house of one of the chiefs of the Pharisees that he might eat bread on the day of the sabbath, they were watching that they might see what he did. And one Man dropsical was before him. Jesus answered and said to the scribes and to the Pharisees, that, Is it authorized to heal on the sabbath or not? And they were silent. And he took him, and healed him, and let him go; and said to them, Who is he of you that his son shall fall or his ox or his ass into a pit on the day of the sabbath, and doth not immediately draw him up? And they were not able to give to him an answer respecting these *things*.

7 And he was speaking this parable, to those which were invited, and were choosing the chief seats; saying to them, When thou art invited to a banquet, go not *and* sit down in the honoured place; lest there be there he who is more honoured than thou; and he shall come that invited thee and him and shall say to thee, that, Give place to this *man*; and then while ashamed thou shalt sit down in the last place; But when thou art invited, go sit down in the last place; that when he cometh that invited thee, he may say to thee, My friend, go up above: and thou shalt have glory in all the guests' eyes. For every *one* that shall

exalt himself shall be abased; and every *one* that shall abase himself shall be exalted. And he was saying also to the lord of the supper, When thou makest a dinner or a supper, call not thy friends, nor also thy brethren, nor thy kinsmen, nor thy neighbours which be rich; lest they also call thee, and a recompence be to thee. But when thou makest a supper, call the poor, and the blind, and the lame, and the afflicted: And happy thou; because they have not that they may recompense thee: and thy recompense shall be at the resurrection of the just. And when one of them that were sitting heard these *things*, he said to him, Happy he that shall eat dinner in the kingdom of God. Our Lord said to him, One Man had made a great supper, and called many: And sent his servant at the time of sitting down that he should tell to them that were invited, that they should come; For lo, every thing is ready. And they began immediately to make excuse. The first said to him, I have bought a field, and I am pressed that I should go out *and* see it: I entreat of thee, Excuse me. And another said, Five yoke of oxen I have bought, and I go that I may prove them: I entreat of thee, Excuse me. And the third said, I have taken a wife, I am not able that I should come. And that servant came, told these *things*

to his lord. Then the lord of the house was angry and said to his servant, Go out quickly to the streets and lanes of the city, and bring in hither the poor, and the maimed, and
 22 the afflicted, and the blind. And the servant said, My lord, lo, that which thou commandedst is done, and yet
 23 there is room in the sitting. The lord said to his servant, Go out to the ways and among the hedges, and make that they come in, that my house
 24 may be filled. For I say to you, That they shall not one of those men which were called taste of my supper.

25 And while the multitudes were going with him, he turned *and* said to
 26 them, Whoso cometh to me, and hateth not his father, and his mother, and his brothers, and his sisters, and his wife, and his children, even himself, is not able that he shall be a
 27 disciple to me. And whoso taketh not up his cross, and cometh after me, is not able that he should be a
 28 disciple to me. For who is he of you, that wisheth that he should build a tower, and does not first sit reckoning its costs, if it be *that* he have to finish
 29 it? Lest if he should lay the foundation, and was not able that he should finish, all that see may be mock-
 30 ing at him and saying, This Man began that he shall build a tower, and was not able that he should
 31 finish. Or, who is the king, that goeth

to contend with another king, and considereth not first whether he be able with ten thousand to meet him that cometh against him with twenty thousand? And if not, while far
 32 off from the battle-place, he sendeth ambassadors, and entreateth of him respecting peace. So every man of
 33 you that leaveth not all his possessions, is not able that he should be my disciple. Good salt is: but if
 34 even the salt be insipid, with what shall it be salted? It goeth not to
 35 the land, nor to the dung; but is cast out. Whoso hath ears that may hear, let him hear.

And the publicans and sinners were
 1 coming near to him that they might
 hear him. And the scribes and Pha-
 2 risees were murmuring and saying,
 This Man receiveth sinners, and eat-
 eth with them. He spake to them this
 3 parable, Who is he of you, that hath
 an hundred sheep, and one of them
 4 shall be lost, leaveth he not the ninety
 and nine in the plain, and goeth, seek-
 eth that which was lost, until he shall
 find it? And when he hath found it,
 5 he layeth it upon his shoulders, and
 rejoiceth; And cometh to his house,
 6 and calleth his friends and his neigh-
 bours, and saith to them, Rejoice with
 7 me; because I have found my sheep
 which was lost. But I say to you,
 8 that so shall be joy in heaven over
 one sinner that repenteth, rather

1 CHAP.
XV.

than ninety and nine just *persons*, for whom repentance is not requisite.
 8 Or who is the woman that hath ten drachms, and shall lose one of them, lighteth she not a candle, and sweepeth the house, and seeketh it
 9 diligently till she shall find it? And when she hath found it, she calleth her friends and her neighbours and saith to them, Rejoice with me; because I have found my drachm which
 10 was lost. I say to you, that so joy shall be before all the angels of God over one sinner that repenteth.
 11 He was saying to them again, One
 12 Man had two sons: The younger said to him, My father, give me the inheritance that cometh to me from thy house. And he divided to them all
 13 his possessions. And after a few days that his younger son collected whatsoever came to him, and went to a distant country, and there dissipated his possessions in those meats which were not meet, because he was living
 14 prodigally with harlots. And when he finished every thing that he had, and there was a severe famine in
 15 that country; He went, joined himself to one of the sons of that country; and he sent him to the field to feed swine. And he was lusting to eat of
 16 those husks of the sea which the swine were eating: and no man gave to him. And when he came to him-
 17 self, he said, How many hirelings are

there now in my father's house to whom bread abounds, and I am perishing here from my hunger! But 18 I will arise, go to my father, and say to him, My father, I have sinned against heaven, and before thee, And 19 am not worthy henceforth that I should be called thy son: make me as one of thy hirelings. And he arose, *and* came 20 to his father. And while he was distant, his father saw him, and was compassionate towards him, and ran, fell upon his neck, and kissed him. And 21 his son said to him, My father, I have sinned against heaven, and before thee, and henceforth I am not worthy that I should be called thy son.

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Let them not deceive you, and 23 go not. For as the lightning light- 24 eneth from the top of heaven, and even unto its extremities: so shall be the the day of the Son of man. But first he is about that he should 25 suffer in many *things*, and that he should be rejected of this race.

CHAP.
XVII.

26 And as it was in Noah's days, so shall it be in the days of the Son of
 27 man, that they were eating, and drink-
 ing, and were taking wives, and were
 giving to husbands, until the day that
 Noah entered into the ark, and the
 28 flood came, and took them all. Thus,
 as it was in Lot's days; that they
 were eating, and drinking, and
 were buying and selling, and were
 29 planting and building; And on the
 day that Lot went out from Sodom
 it rained fire from heaven, and de-
 30 stroyed them all, So shall it be in
 the day that the Son of man is re-
 31 vealed. But in that hour whoso is
 upon the housetop, let him not
 come down that he may take his
 goods from the house: and whoso is
 in the field, let him not turn behind
 32 him. And remember the wife of Lot.
 33 Whoso wisheth that he should save
 his soul shall lose it; and whoso shall
 34 lose his soul shall find it. But I say
 to you, that in that night shall be two
 in one bed; one shall be taken, and
 35 one shall be left. And two *women*
 shall be grinding with one mill toge-
 ther; one shall be taken, and one
 36 shall be left. And two shall be in
 the field; one shall be taken, and
 37 one shall be left. They say to him,
 Whither, our Lord? He said to them,
 Where the body *is*, there will be
 gathered together the eagles.

CHAP.
XVIII.

1 He spake to them again also this

parable, that they should be praying
 at all times, and it should not weary
 them. There was one judge in one city, 2
 which was not afraid of God, and of
 men's sons was not regardful: And one 3
 widow was in the same city; and she
 was coming to him a long while, and
 saying to him, Avenge me of mine ad-
 versary. And he was not willing: and 4
 afterwards that judge said within him-
 self, Although of God I am not afraid,
 and of men's sons am not regard-
 ful; And this widow always troubles 5
 me, I will avenge her, lest she be
 always coming *and* harrassing me.
 And our Lord said, Hear what saith 6
 the evil judge. Shall not God there- 7
 fore rather make avenging for his
 elect, which cry to him by day and
 by night, and have patience with
 them? I say to you that he will 8
 make their avenging speedily. Ne-
 vertheless shall the Son of man come
 then, and find faith upon the earth?

And he was speaking this parable 9
 against men which *were* trusting upon
 themselves that they are just, and were
 despising the many: Two men went 10
 up to the temple to pray; one a Pha-
 risee, and the other a publican. And
 that Pharisee was standing by himself, 11
 and was praying these *things*, I thank
 thee, God, that I am not as the rest of
 men, extortioners, and evil, and adul-
 terers, and not as this publican. But 12
 I fast twice in the week, and I tithe

13 every thing that I possess. But that publican was standing from afar, and was not daring *that* even his eyes he should raise to heaven, but was smiting upon his breast, and saying, God be compassionate upon a sinner.

14 I say to you, that this went down to his house justified rather than that: for every man that shall exalt himself shall be abased; and every *one* that shall abase himself shall be exalted.

15 And they had brought near to him also infants, that he should bless them: and when his disciples saw, they were rebuking them. And he, Jesus, said

16 to them, Leave the children that they may come to me, and forbid them not: for those that are like these, theirs is the kingdom of heaven.

17 Verily I say to you, That whoso shall not receive the kingdom of God as this child shall not enter into it.

18 And one of the chiefs of the Pharisees had asked him, and said to him, Good Teacher, what shall I do that I may inherit the life which is

19 for ever? Jesus said to him, Why callest thou me good? And why askest thou me respecting the good? There is not good, except one, God.

20 But the commandments thou knowest them, If thou wishest to enter into life, Kill not, and Commit not adultery, and Steal not, and Witness not the witness of falsehood, Honour

21 thy father and thy mother. He said to him, These all I have kept them lo, since I was a boy. When Jesus

22 heard, he said to him, One *thing* still *is* lacking to thee: sell every thing that thou hast, and give to the poor, and there shall be for thee treasure in

23 heaven: and come after me. But when he heard these *things* it grieved him: for he was very rich. When

24 Jesus saw that it grieved him, he said, How difficult is it for those that have riches that they should enter into the kingdom of God! For

25 it is easier for a camel that it should pass through the eye of a needle, than a rich man that he should enter into the kingdom of God. And they

26 that heard were saying, Who is able to be saved? He said to them, Those *things* which with men's sons are

27 not able to be, with God nevertheless are able. Cepha said to him, lo, We

28 have left every thing that we have and come after thee. Jesus said to him,

29 Verily I say to you, That whoso hath left house, or parents, or brethren, or wife, or children, on account of the kingdom of God, Shall receive a

30 hundred fold in this time, and in the world that cometh shall inherit the life which is for ever.

And he took his twelve, and said to

31 them, Lo, we go up to Jerusalem, and all those *things will be* fulfilled which are written in the prophets respecting

the Son of man. For he *will be* de-

32

livered to the Nations, and they shall mock at him, and revile him, and spit in his face: And shall scourge him, and kill him: and on the third day he shall rise. And they understood not one of these *things*: but the word was hid from them, and they perceived not those things which were spoken with them.

35 And when he was near to enter unto Jericho, one blind Man was sitting by the side of the way and begging: And when he heard the multitude's voice that passed by, he was asking, that, 37 Who is this? They say to him, Jesus the Nazarene passeth by. And he cried, and said, Jesus, son of David, 39 be compassionate towards me. And those that were going before Jesus were rebuking him, that he should be silent: and he was crying the more, Son of David, be compassionate towards me. 40 And Jesus stood, and was commanding that they should bring him: and when he came near to him, he asked him, and said to him, 41 What wishest thou I should do to thee? He said to him, My Lord, that my eyes may be opened, and I may see thee. He said to him, See: thy faith 43 hath saved thee. And immediately he saw, and was coming after him, and was glorifying God: and all the people which saw, they glorified God.

CHAP.
XIX.

1 And while they went up and he passed by Jericho, One Man, whose

name *was* Zacai, and he was a master of the publicans, and was rich: And he was wishing to see Jesus; and he was not able, because that in his stature Zacai was little; And he ran, went before him, and climbed up into a tasteless fig-tree that he might see him: because so Jesus was passing. And while Jesus passed, he saw him, *and* said, Hasten, come down, Zacai; for to-day in thy house it is meet for me that I should be. And he hasted, came down, and received him joyfully. And when all those saw, they were murmuring, that with a Man, a sinner, he was gone that he may lodge. And Zacai stood, and said to our Lord; Lo, my Lord, half my goods I give to the poor; and every *one* that I have injured, I recompense fourfold. Jesus said to him, To day is salvation in this house, and also this is a son of Abraham: And that, The Son of man is come that he may seek and save that which was lost.

And while they were hearing these *things*, he added to speak a parable, because he was nigh to go up to Jerusalem, and they were supposing that at that hour the kingdom of God was about to be revealed. He said to them, One Man, the son of a great house, went to a distant country to receive a kingdom, and to return. And he called his ten servants, and gave to

them ten pounds, and said to them,
 Be occupied with them till I come.
 14 And his city's sons were hating him,
 and sent messengers after him, and
 say to him, We do not wish that
 15 this *man* should reign over us. And
 when he received the kingdom, and
 returned, he commanded that they
 should call to him those his servants
 to whom he had given the money, that
 he might know what they had traded.
 16 And the first came and said, My
 Lord, thy pound hath gained ten
 17 pounds. He said to him, Well,
 good servant: because thou hast been
 found faithful in a little, thou shalt be
 18 authorized over ten fortresses. And
 the second came, *and* said to him, My
 Lord, thy pound hath made five
 19 pounds. He said to him also, And
 thou too shalt be authorized over
 20 five fortresses. And another came,
 and said, Lo, that thy pound, which
 has been by me laid up in linen:
 21 For I was afraid of thee, because
 thou art a severe Man: because thou
 takest up that which thou placedst
 not, and reapest that which thou sow-
 22 edst not. His Lord said to him, Out
 of thy mouth will I judge thee, evil
 servant that *art* not faithful. Thou
 knewest me that I am a severe Man,
 and I take up that which I placed
 not, and I reap that which I sowed
 23 not. How is it thou castest not my mo-
 ney upon the table, and I then should

have come *and* required mine own
 with its interest? And he said to those 24
 that stand by him, Take from him the
 pound, and give it to him that hath
 by him ten pounds. For I say to 26
 you, That to every man that hath
 shall be given to him and be added to
 him; and whoso hath not, even that
 which he supposeth that he hath shall
 be taken from him. But nevertheless 27
 bring hither those mine enemies,
 which wished not that I should be
 king over them, and slay them before
 me. And when he said these *things* 28
 they went out from thence.

And while he was going up to
 Jerusalem, and arrived at Beth Phage 29
 and Beth Any, and arrived at the
 mount which is called of Beth Zaithe,
 he sent two of his disciples and
 said to them, Go to the village that 30
is opposite you; and while ye enter,
 lo, ye find a colt tied, on which man
 has not ridden: loose, bring him.
 And if a man ask you, Why loose 31
 ye him? say to him, For his lord he
 is required. And they went, and 32
 found so. And when they asked 33
 them they returned to them answer,
 that, For his lord he is required. 34
 And they brought the colt to Jesus: 35
 and they cast upon him their cloaks,
 and they made Jesus ride. And while 36
 he was going they were spreading
 their cloaks in the way. And when 37
 they came near to the descent of

the mount of Beth Zaithe, they began, the whole multitude, *and* were rejoicing and praising God with a loud voice for every thing which they saw ;
 38 And were saying, Blessed is the King which cometh in the name of the Lord : peace in heaven, and glory in the
 39 height. Men of the Pharisees from among that multitude say to him, Our Master, rebuke them that they
 40 shout not. He said to them, Verily I say to you that, if these should be
 41 silent, these stones would shout. And when he came near, and saw the city,
 42 he wept over it, And said, that, But even if in this day thou hadst known thy peace ! but peace has hidden itself
 43 from thine eyes. But the days shall come that thine enemies shall surround thee, and press thee from every
 44 place, And shall cast thee down upon the ground, and thy children in the midst of thee ; and shall not leave in thee stone upon stone ; because that thou knewest not the day of thy greatness.

45 And when he entered into the temple, he began to cast out those that sell
 46 in it purchases ; And said, It is written that, My house is the house of prayer for all nations : but ye have made it a
 47 den of thieves. And he was teaching every day in the temple. But the chief priests and the scribes and the heads of the people were seeking to
 48 destroy him, And were not finding

what they might do to him : for all the people was hanging upon him to hear him.

And it was on one of the days, while he was teaching the people in the temple, and was preaching, the chief priests and the scribes of the people with the elders rose against him, And
 2 say to him, Tell us by what authority thou doest these *things*? or who is he gave thee this authority? He
 3 said to them, Also I will ask you ; tell me : The baptism of John, from
 4 heaven was it, or from men's sons? But they were considering among
 5 themselves, and saying, If we say that it is from heaven ; he will say to us, And how is it ye believed him not? And if we say, that it is from men's
 6 sons ; all the people stone us : for they be persuaded respecting John that he is a prophet. They say to
 7 him, We know not from whence it is. Jesus said to them, Neither also
 8 tell I to you by what authority I do these *things*.

And he began to speak to them this parable ; One Man planted a vineyard, and let it to cultivators, and departed a long time. And at
 10 one of the times he sent his servant to the cultivators, that they should give to him of the fruits of the vineyard : and they beat him, and sent him away empty. And he
 11 added and sent another his servant :

and this also they struck, and cast
 13 him out. The lord of the vineyard
 said, What shall I do? I will send
 my beloved son: perhaps they will
 14 reverence him. But when the culti-
 vators saw him, they were considering
 and saying, This is the heir: come,
 let us kill him, and the inheritance
 15 shall be our's. And they cast him out-
 side of the vineyard, and killed him.
 What shall the lord of the vineyard
 16 do to them? He shall come and
 destroy those cultivators, and shall
 give the vineyard to others. But
 when they heard these *things*, they
 17 say, Spare and let it not be. But he
 looked at them, and said, And what is
 this which is written, that The stone
 which the builders rejected, it is be-
 18 come the head of the building. For
 every man that shall fall upon that
 stone shall be broken; and upon
 whomsoever it shall fall, it will crush
 19 him. And the chief priests and
 the scribes sought that they might
 lay hands on him in the same hour;
 for they knew that against them he
 spake; and they were afraid of the
 20 people. And afterwards they sent
 spies, which should feign them-
 selves just, that they might take hold
 of him by word, and deliver him
 21 to the governor. And they asked
 him, and say to him, Teacher, we
 know that rightly thou speakest and
 teachest, and thou acceptest not the

person of man, but in truth the word
 of God thou teachest: Is it lawful 22
 for us to give head money to Cæsar,
 or no? And he understood their 23
 wickedness, and said to them, Why
 tempt ye me? Shew me a denar. The 24
 image and superscription of whom is
 upon it? And they shewed him and
 say to him, Cæsar's. He said to them, 25
 Give Cæsar's to Cæsar, and God's to
 God. And they were not able to 26
 take hold of his word before the peo-
 ple: and they marvelled at his an-
 swer, and were silent.

And men of the Sadducees came 27
 near, those which say that there is
 no resurrection; and they asked him,
 And say to him, Teacher, Moses 28
 wrote to us, That if the brother of
 a man should die while he has no
 children, and should leave a wife, his
 brother should take his wife, that he
 may raise up seed to his brother.
 There were seven brethren: the 29
 first took a wife, and died without
 children. And his brother took that 30
 wife, and he died without children.
 Also the third took her; and even 31
 the seven of them took her, and died
 while they left no children. And that 32
 woman also died. In the resurrection 33
 whose of them shall she be? for lo,
 she was to the seven of them. Je- 34
 sus said to them, The children of
 this world beget and are begotten,
 and take women, and women are to

- 35 Men. But those that are worthy to lengthen their prayers; and they shall
obtain that world, and that resurrec- receive greater condemnation.
- tion which *is* from among the dead, the
Men take not women, nor are women
36 to Men: Neither are they able to die: And he lifted up his eyes, and saw
for they are become equal with the the rich which were casting their offer- 1 CHAP.
angels, as children of God *being* chil- ings into the treasury. And he saw XXI.
37 dren of the resurrection. But respect- also a poor widow, too, which cast in 2
ing the dead that they shall rise, even two Shamun. He said, The truth I say 3
Moses also foretold when God spake to you, that this poor widow hath cast
with him from the bush, and said, The in more than all of them: For they 4
Lord the God of Abraham, and the from that which was abundant to them
God of Isaac, and the God of Jacob. cast into the treasury an offering: but
38 And lo, God is not of the dead, but this *woman* from that which *was* lack-
of the living: for they all live to him. ing to her hath cast in all that she
39 Men of the scribes say to him, possessed.
40 Teacher, well hast thou said. And And while men spake concerning 5
again they durst not ask him any the temple, that it was adorned with
thing. beautiful stones and with offerings,
41 And he said to them, How say the he said, Ye see these *things*, the days 6
scribes respecting the Messia that will come, that there shall not be left
42 he is the son of David? And David here stone upon stone, which shall
himself saith in the book of Psalms, not be thrown down.
that, The Lord said to my Lord, that
43 Sit thou on my right, until I shall And they asked him, and say to 7
place thine enemies under thy feet. him, Teacher, when shall these *things*
44 If therefore David calleth him My be? and what *is* the sign when these
Lord, how is he his son? *things* begin to be? But he said to 8
45 And while all the people were hear- them, See that ye be not deceived:
46 ing he said to his disciples, Beware of for many shall come in my name,
the scribes, which wish to walk in the and shall say that I am *he*; and the
porches, and love salutation in the time is near; go not after them.
streets, and the honoured seats in the And when ye hear war and commo- 9
synagogues, and the chief sittings tions, fear not: for these things are
47 at suppers; and devour the houses about to be first; but not yet is the
of widows, on pretence that they end arrived. For nation shall rise 10
places *and* places, and pestilences, 11

and famines, and terrors shall be from heaven; and great signs shall
 12 be seen and great tempests. But before all these, they shall lay hands on you, and persecute you, and deliver you up to the synagogues, and to prisons, and they shall bring you before kings and governors on account
 13 of my name. But for you shall be this 14 testimony. And set in your hearts, that ye be not learning to make apo-
 15 logy: For I will give to you a mouth and wisdom, which all your enemies are not able that they should
 16 stand against. Your wives, and your brethren, and your kinsfolks, and your friends, shall deliver you up, and they shall put to death *some* of
 17 you. And ye shall be hated of every 19 man on account of my name. But by endurance ye shall possess your soul.
 20 But when ye have seen Jerusalem that an army surrounds it, know
 21 that its desolation is near. And those which are in Judæa let them flee to the mountain; and *those* which *are* in the midst of it let them come out of it; and those that *are* in the countries let them not enter into it.
 22 Because they are the days of vengeance, that every thing which is
 23 written may be fulfilled. But woe to those that are pregnant, and to those that give suck, in those days! for there shall be great affliction in the earth, and mighty wrath upon this

nation. And they shall fall by the 24 mouth of the sword, and shall be taken captive to all nations: and Jerusalem shall be trodden down of all nations, until the times of the nations shall be fulfilled. But signs shall be in the 25 sun, and in the moon, and in the stars; and affliction in the earth, and clapping of hands of the nations; and a voice that is like the sea's, And the 26 quaking of the exit of the souls of men's sons from terror of that which is about to come on the earth: and the powers of heaven shall be shaken. And then 27 shall they see the Son of man while he cometh in the clouds with much power and glory. But when these 28 things begin to be, look up, and lift up your heads; because your deliverance draweth near.

And he spake to them this parable; 29 See the fig tree, and all the trees; That when they begin branching 30 forth, and giving their fruits, ye understand that summer is near. So 31 also ye, when ye have seen these *things* that they be, know that the kingdom of heaven is near.

Verily I say to you, that, This race 32 shall not pass until all these *things* be. Heaven and earth shall pass: and my 33 words shall not pass. But beware in 34 yourselves, that ye overcharge not your hearts by the eating of flesh, and by the drunkenness of wine, and by the care of the world, and that day

35 rise upon you suddenly. For as a
snare it shall come on all those that sit
36 on the face of the earth. Watch there-
fore always, and be entreating that
ye may be worthy to escape from these
things that are about to be, and that
ye may stand before the Son of man.

37 And in the days he was teaching
in the temple; and at the nights he
was going out, *and* lodging in the
mount that is called of Beth Zaithe.

38 And all the people they came early
to him in the temple, that they might
hear him.

CHAP.
XXII.

1 And the feast of the unleavened,
which is called Pescha, was drawing
2 near. And the chief priests and scribes
were seeking how they might kill him;
for they were afraid of the people.

3 But Satan entered into Juda who
was called Iscariot, who was of the
4 number of the twelve. And he went
and spake with the chief priests and
scribes, how he might deliver him to
them. And they rejoiced, and pro-
mised that they would give him mo-
6 ney. And he promised to them, and
sought for himself opportunity how
he might deliver him to them apart
from the multitude.

7 And when the day of the Pescha
arrived in which it is the cus-
tom that the Pescha should be
8 slain, He sent Cepha and John,
and said to them, Go prepare for
us the Pescha, that we may eat.

They say to him, Where wishest thou 9
that we should prepare? He said to 10
them, Lo, when ye enter into the city,
a Man meeteth you, who is bearing
a pitcher of water; go after him to
that house which he entereth, Say 11
to the lord of the house, Our Master
saith, Where is the guestchamber,
where I may eat the Pescha with
my disciples? Lo, he sheweth to you 12
one large upper room which is fur-
nished: there prepare. And they 13
went, found as he had said to them:
and prepared the Pescha.

But and when it was the time he 14
sat down, and his apostles with him.
He said to them, Desire hath impelled 15
me that I should eat with you the Pescha
before I suffer. For I say to you, that 16
henceforth I will not eat it, until it be
accomplished in the kingdom of God.

And he took the bread, and gave
thanks over it, and brake, and gave 19
to them, and said, This is my body
which *is* for you: so be ye doing
for remembrance of me. And he 17
took the cup, and gave thanks
over it, and said, Take this, divide
among you: I say to you, That 18
from now I will not drink of this
fruit of the vine, until the kingdom
of God shall come. But, neverthe- 21
less, lo, the hand of my betrayer
is with me on the table. And the Son 22
of man goeth, as it is determined
respecting him: but nevertheless woe

to him by whose hand he is betrayed!
 23 And they began to enquire among
 them, that, Who then is he that *is*
 about to do this *thing*.

24 And there was a strife between them,
 that, Who is *he* among them that *is*
 25 greatest. Our Lord said to them, The
 kings of the nations are their lords;
 and those that are authorized and that
 26 do well are called benefactors. But you
 not so: but he that *is* great among you,
 let him be as the least; and he that
 is chief, as a minister and not as *one*
 27 sitting down. For who is great, *he* that
 sitteth down, or that ministereth? Lo,
 am not I as a minister among you?
 28 But you that have continued with
 29 me in my temptations, I also pro-
 mise to you, as my Father hath pro-
 30 mised to me, a kingdom; That ye may
 eat and drink with me at my table in
 the kingdom, and may sit on twelve
 thrones and judge the twelve tribes
 31 of the house of Israel. And our
 Lord said to Simon, Simon, lo, Satan
 seeketh that he may sift you as wheat:
 32 But I have entreated for thee, that
 thy faith may not lack: and thou
 also in time turn and confirm thy
 33 brethren. He said to him, My Lord,
 with thee I am ready to go, both
 34 to prison and also to death. Jesus
 said to him, I say to thee, that before
 the cock shall crow to day two times,
 three times thou shalt deny me that
 thou knowest me not.

He said to them, When I sent you 35
 without purses, and without scrips, and
 without shoes, did any thing lack to
 you? They say to him, Not even any
 thing. He said to them, From now, 36
 whoso hath a purse or a scrip, let him
 take *it*, and whoso hath not a sword,
 let him sell his garment, and buy for
 himself a sword. For I say to you, that 37
 also this which *is* written *is* about that
 it should be fulfilled in me, that, With
 the evil he was numbered: and that
 which is concerning me to be ful-
 filled. And they say to him, Our 38
 Lord, Lo, we have here two swords.
 He saith to them, They are enough;
 rise, let us go.

And he went out, and went, as he 39
 was accustomed, to the mount which is
 called of Beth Zaithe; and his disci-
 ples also went with him. And when 40
 he arrived at the place, he said to
 them, Pray that ye enter not among
 temptations. And he separated from 41
 them about the cast with a stone, and
 set his knees, and was praying, and
 said, My Father, if possible, let this 42
 cup pass me: but not my will be,
 but thine. And an angel appeared 43
 to him, strengthening him. And he 44
 was in great anxiety, and was pray-
 ing earnestly: and his sweat was as
 drops of blood, and was falling upon
 the ground. And he rose from his 45
 prayer, and came to his disciples, and
 found them sleeping from their sor-

46 row. He said to them, Why sleep ye?
rise and pray, that ye enter not into
temptation.

47 And while he was speaking, a
great multitude appeared, and he that
was called Juda, one of the twelve,
came before them, and drew near
48 *and* kissed Jesus. Jesus said to him,
Juda, with a kiss betrayest thou the Son
49 of Man? But when they which *were*
with him saw that which was about
to be, they say to him, Our Lord,
shall we smite them with swords?
50 And one of them smote the servant
of the chief priest, and took his right
51 ear. Jesus answered and said, Enough
until this. And he touched his ear, and
52 healed it. And he said also to those
chief priests, and the soldiers of the
temple, and the elders, As against a
thief be ye come out against me with
53 swords and with staves? Every day that
I was with you in the temple, ye were
not stretching out hands against me:
but this is your hour, and your power
54 of darkness. And they took him, and
brought him to the house of the chief
priest. But Simon Cepha was coming
55 after him from afar. And a fire was
set in the midst of the hall, and
they were sitting round it, and Cepha
56 was sitting amongst them. And one
maid saw him that he sat by the fire,
and she looked upon him, and says, And
57 this *man* also was with him. And he
denied, and said, Woman, I know him

not. And after a little another also saw 58
him, and said likewise. And Cepha
said, I am not of them. And after one 59
hour another was affirming, and said,
Truly also this *man* was with him: for
he also is a Galilæan. And Cepha said, 60
Man, I know not what thou sayest. And
at the same moment the cock crew.
And our Lord turned, *and* looked at 61
him, at Cepha. And Cepha remem-
bered the word of our Lord, who said to
him, that, Before the cock shall crow
two times, three times thou shalt deny
me. And he went out, *and* wept bitterly. 62

And the Men that were holding 63
Jesus were mocking him, and were
smiting him. And they covered his 64
face and say to him, Prophecy, who
is it smote thee? And again many 65
other *things* they were both blas-
pheming and speaking against him.
And when it dawned, assembled 66
the elders and the chief priests and
the scribes, and led him up to the
house of their assemblies, and say,
If thou art the Messia, tell us. He 67
said to them, If I tell you, ye will
not believe: And if I ask you, ye give 68
me not an answer, nor even loose
me. For from now shall be the Son 69
of man sitting on the right *hand* of
the might of God. They say all of 70
them, Art thou the Son of God? He
said to them, Ye say that I am.
They say, Why further is witness re- 71
quisite for us? for lo we have heard

CHAP.
XXIII.

1 from his mouth. And they arose, the whole multitude, and brought him to
 2 Pilate. And they began accusing him, and were saying, We found this *man* that he perverteth our nation, and forbiddeth us, that we should give head money to Cæsar, and saith respecting himself, that he is a king, the
 3 Messia. Pilate said to him, Art thou the King of the Jews? He said to him,
 4 Thou hast said. Pilate said to the chief priests and to that multitude, I find not
 5 any cause against this Man. But they shout and say, He hath stirred up the people, while teaching in all Judæa, and he began from Galilee even to here.
 6 But Pilate when he heard that they say that, From Galilee, asked that if he
 7 is from Galilee. And when he heard that he was from under the authority of Herod, he sent him to him, because also Herod himself was at Jerusalem in those days of the unlev-
 8 ened. But Herod, when he saw Jesus, rejoiced much: for he was very desirous to see him from a long time, because he had heard respecting him; and he was hoping that he should see
 9 some sign from him be done. And he was asking him with cunning words; but Jesus returned him not any answer, as though he had not been
 10 there. But the chief priests and rulers were standing and accusing
 11 him fully. And Herod mocked him, and his attendants, and put on him splendid garments in mockery, and sent him to Pilate. And on that
 12 same day there was reconciliation between Herod and Pilate: because they were enemies. But Pilate called the
 13 chief priests and the rulers and all the people, And said to them, Ye have
 14 brought to me this Man, *of* whom ye have told me that he hath stirred up your nation: and lo, I have examined him before your eyes: and have not found any thing behind him of those
 15 *things* of which ye accuse him: Nor also Herod: for I sent him to him; and any thing that is worthy of death he has not found behind him, nor *is* any thing *worthy* of death done by him. I
 16 will chastise him therefore, and dismiss him. And they gave voice, all
 17 the people, and say, Take away this *man*, and release to us Bar Aba: Who on account of seditions, and
 18 murders, was cast into prison. And Pilate was accustomed that he should
 19 release to them one man at the feast. And again Pilate called them
 20 and spake to them, because he was wishing that he should release Jesus. But they were crying and saying, Cru-
 21 cify him, crucify him. But he the third
 22 time said to them, For what that *is* evil hath this *man* done? For any thing that is worthy of death I find not in
 23 him: I will chastise him, therefore, and dismiss him. And they were insisting with a loud voice, and saying to him

that he should be crucified. And their voice was prevailing and that of the chief priests with them. And Pilate commanded that their request should be. And he released to them him that on account of murders and heresies was in prison, as they asked; and Jesus he delivered to their will.

And while they were conducting him they laid hold upon Simon, a Cyrenian, who was coming from the country, that he might carry the cross, and come after Jesus. And a crowd of the people was coming after him, and women, which were bewailing over him and lamenting. And Jesus turned to them and said to them, Jerusalem's daughters, weep not over me, but weep over yourselves, and over your children. For the days shall come, in which ye shall say, Happy the barren, and the wombs that have not borne, and the teats which have not suckled. And then ye shall begin to say to the mountains, that, Fall on us; and to the hills, that, Cover us. Because in a green tree they do these *things*, in the dry what shall be? And with him were coming two others, malefactors, that they may be slain. And when they came to the place, which is called Karkaptha they crucified him there, and those malefactors, one on his right, and one on his left. And Jesus answered and said, My Father, forgive them; for they know not what they do. And they divided his garments, and cast lots over them. And the people was standing and looking. And also with them the rulers were deriding him, and saying, Others he saved; let him save himself, if he be the Messia, the chosen of God, and they were mocking him. And also the soldiers were coming near to him, And saying, Peace to thee: if thou be the king of the Jews, save thyself. And they had set upon his head a crown of thorns, and also was written a title and placed over him, This is the King of the Jews.

But one of those malefactors which were crucified with him, was blaspheming against him, and saying, Art not thou the Messia? save thyself and save us, also us. And his companion that other rebuked him, and said to him, Art not thou even afraid of God, because lo, we also are in the same judgment? And lo, we as those who have deserved; and as we have done we are requited: but this *man* even nothing that *is* hateful *is* done by him. And he said to Jesus, My Lord, remember me when thou comest in thy kingdom. Jesus said to him, Verily I say to thee to-day that with me thou shalt be in the Eden's garden. But and it was about the sixth hour, and darkness was over all the land, until

45 the ninth hour. And the sun was
darkened, and the front of the door of
the temple was rent from the midst
46 of it. And Jesus called with a loud
voice, and said, Father, into thy hands
I place my spirit: and he finished.

47 But when the centurion saw that
which was done, he glorified God, and
48 said, Truly this Man was just. And all
those which were assembled there, and
saw that which was done, were smiting
upon their breast, and saying, Woe to
us, What is this! Woe to us from our
49 sins! And they all were standing from
afar, the acquaintance of Jesus, and
the women which came with him from
Galilee, and beholding these *things*.

50 And one Man whose name was
51 Joseph, he was a counsellor; a
Man just, and good, from Ramtha,
a fortress of Judæa, and he was look-
52 ing for the kingdom of heaven: This
Man who did not equal his mind with
the accusers, this same went near,
53 and asked for the body of Jesus. And
took it down, and wrapped it in ban-
dages, and laid it in a hewn sepul-
chre in which as yet no man was
54 buried. And that same day was Fri-
day. And the sabbath was dawning.
55 And those women which came with him
from Galilee, came to the sepulchre
in their footsteps, and saw the corpse
56 while they laid it up there, And
returned, *and* prepared spices and
ointment that *was* sweet; and on the

sabbath they rested as it is com-
manded. But on the first of the week,
in the early morning, they came to
the sepulchre, and brought that which
they had prepared, and there were
with them other women. And they 2
found that stone that it *was* rolled
from the sepulchre. And they entered, 3
and found not the body of Jesus.
And while it grieved them concern- 4
ing this, they saw two men which
stand above them and their raiment
was shining: And they feared and 5
bowed their heads and were look-
ing upon the earth from their fear.
Those Men say to them, Why seek
ye the living among the dead? He 6
is not here, but is risen: remember
that which he spake with you while
he *was* in Galilee, And said to you, 7
that, The Son of Man is about that he
should be delivered into the hands of
wicked men, and be crucified, and on
the third day he shall rise. And they 8
remembered those words, And re- 9
turned from the sepulchre, *and* told
those words to the eleven, and to the
rest of those disciples. Mary Magda- 10
lene, and Joan, and Mary the daughter
of Jacob, and the rest that *were* with
them, these told to the apostles; And 11
they seemed in their eyes as though
it was from their wonder they had
spoken these words, and they were
not believing them.

But Simon arose, and ran to the 12

grave; and stooped, and saw the linen only, and went to it, and was marvel-
 13 ling at that which was done. And he appeared to two of them on the same day while they were going to a village whose name *was* Emmaus, which *was* distant from Jerusalem
 14 sixty stadia. And they were talking one with the other concerning all these *things* which hap-
 15 pened. And while they talk, Jesus came *and* approached them, and was
 16 walking with them. And their eyes were holden that they should not re-
 17 cognize him. He said to them, What are these words which ye are talking while ye are sad?

18 One of them, whose name was Cleopa, said to him, Art thou then by thyself a stranger from Jerusa-
 lem, that thou knowest not what has
 19 been done in it? He said to them, What? They say to him, Concerning Jesus the Nazarene, which was a Man, a prophet, and he was able in
 20 might and in deeds and in word before God and before all the people:
 21 And the chief priests and the elders delivered him to the judgment of death, and crucified him. And we
 22 were supposing that it was he was about that he should deliver Israel:
 and lo, three days lo, since all these
 23 things were. Also women from us went to the sepulchre where he was
 laid; And when they found not his

body, they came, *and* told us that they had seen angels there, and they were astonished and told respecting him that he is alive. And also men of us went
 24 to the sepulchre, and found so as the women said: but him they saw not.

Then said Jesus to them, O lack-
 25 ing of faith, and heavy of heart to believe! from all those *things* which the prophets have spoken, Was it not
 26 these *things* Messia was about that he should endure, and that he should enter into glory? And he began to speak
 27 to them from Moses and from all the prophets, and he was expounding to them concerning himself from all the
 scriptures. And they drew near to
 28 that village, to which they were going, and he appeared to them as though he were going to a distant place.
 And they began, *and* were entreating
 29 of him that he would be with them: because it was near to become dark. And he entered with them so that
 he might be with them. And when he
 30 sat down, he took bread, and blessed, and brake, and gave to them. And
 31 at once their eyes were opened, and they recognized him; and he took himself away from them. And they
 32 were saying one to the other, Was it not our heart was heavy by the way while he *was* explaining to us the scrip-
 33 tures? And they arose in the same hour, and returned to Jerusalem, and found the eleven assembled,

34 and those that *were* with them, Say-
 ing, Truly our Lord is risen, and hath
 35 appeared to Simon. And they also
 related to them those *things* which
 were done in the way, and how he
 was recognized while he brake bread.
 36 And while they were speaking, he
 was found standing among them, and
 saith unto them, Peace *be* with you.
 37 And they were moved and affrighted,
 and were supposing that they were
 38 seeing a spirit. Then Jesus said to
 them, Why are ye moved? and con-
 cerning what arise thoughts upon
 39 your hearts? Lo! see my hands and

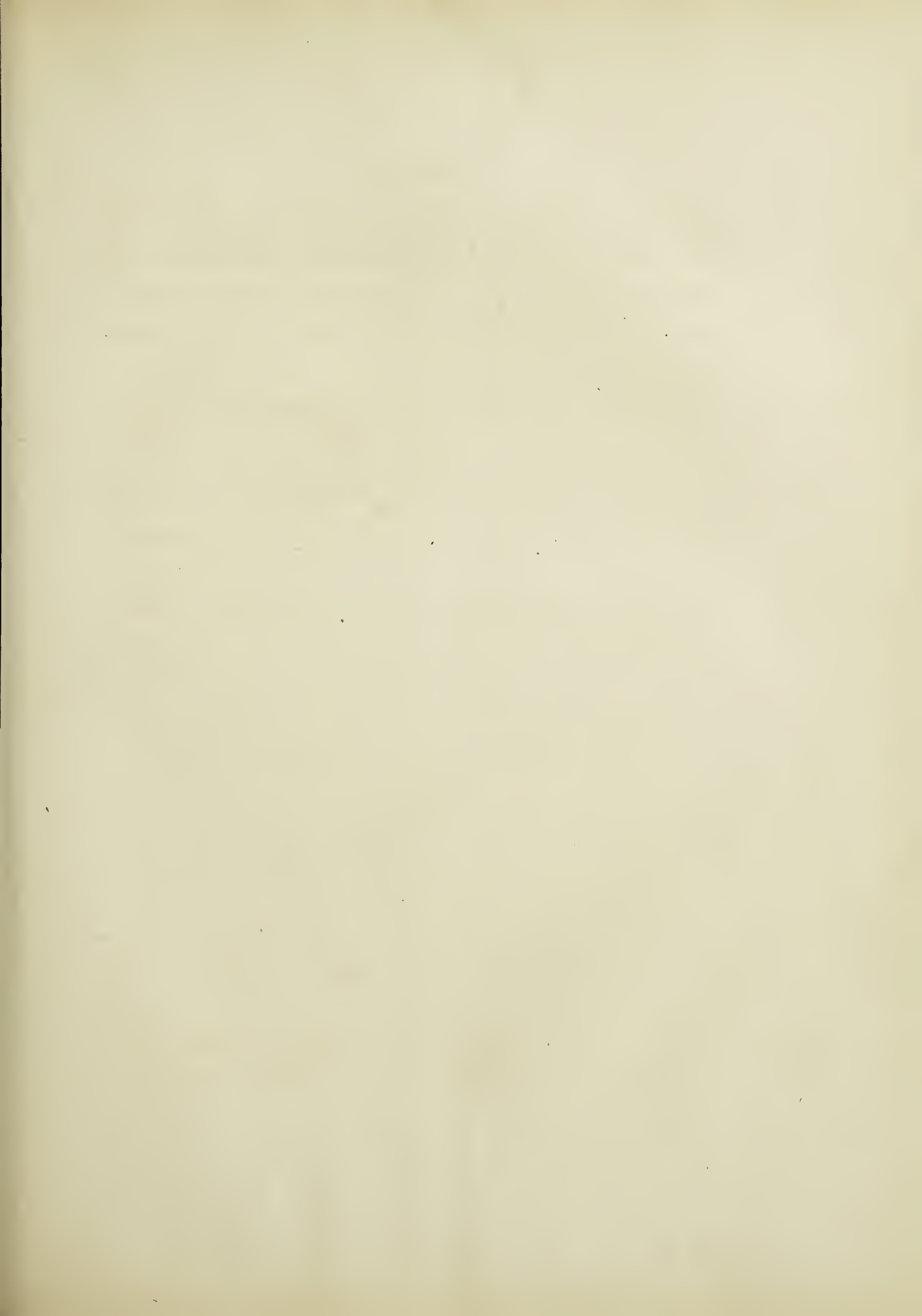
my feet, and feel and see that I
 am; for a spirit hath not flesh and
 bones, as ye see that I have. And 40
 when even until now they believe not
 from their fear and from their joy, and
 were wondering, he said to them,
 Have ye here any thing to eat? 41
 And they gave to him a piece of fish 42
 that *was* broiled, and of an honey-
 comb. And when he took he ate 43
 before their eyes. And he took up 44
 that which remained *and* gave to
 them, *and* said to them, These words

* * * * *
 * * * * *

* * * * *

* * * * *





QUATUOR EVANGELIORUM
SYRIACÆ,

RECENSIONIS ANTIQUISSIMÆ,

ATQUE IN OCCIDENTE ADHUC IGNOTÆ

QUOD SUPEREST:

E CODICE VETUSTISSIMO NITRIENSI

ERUUT ET VULGAVIT

GUILIELMUS CURETON.

LONDINI:

IMPENSIS SUIS.

MDCCCXLVIII.

גמלא

39 וְכָתוּב עַל הַיָּד הַיְמָנִית לְחַדְשׁוֹ . וְכָתוּב
 כְּתוּב עַל הַיָּד הַיְמָנִית . וְכָתוּב עַל הַיָּד הַיְמָנִית
 כְּתוּב עַל הַיָּד הַיְמָנִית . וְכָתוּב עַל הַיָּד הַיְמָנִית
 41 וְכָתוּב עַל הַיָּד הַיְמָנִית . וְכָתוּב עַל הַיָּד הַיְמָנִית
 וְכָתוּב עַל הַיָּד הַיְמָנִית . וְכָתוּב עַל הַיָּד הַיְמָנִית
 42 וְכָתוּב עַל הַיָּד הַיְמָנִית . וְכָתוּב עַל הַיָּד הַיְמָנִית
 וְכָתוּב עַל הַיָּד הַיְמָנִית . וְכָתוּב עַל הַיָּד הַיְמָנִית
 43 וְכָתוּב עַל הַיָּד הַיְמָנִית . וְכָתוּב עַל הַיָּד הַיְמָנִית
 44 וְכָתוּב עַל הַיָּד הַיְמָנִית . וְכָתוּב עַל הַיָּד הַיְמָנִית

* * * * *
 * * * * *



גמלא

* * * * * XIV. * * * * *
 וְכָתוּב עַל הַיָּד הַיְמָנִית . וְכָתוּב עַל הַיָּד הַיְמָנִית
 11 וְכָתוּב עַל הַיָּד הַיְמָנִית . וְכָתוּב עַל הַיָּד הַיְמָנִית
 וְכָתוּב עַל הַיָּד הַיְמָנִית . וְכָתוּב עַל הַיָּד הַיְמָנִית
 וְכָתוּב עַל הַיָּד הַיְמָנִית . וְכָתוּב עַל הַיָּד הַיְמָנִית
 12 וְכָתוּב עַל הַיָּד הַיְמָנִית . וְכָתוּב עַל הַיָּד הַיְמָנִית
 וְכָתוּב עַל הַיָּד הַיְמָנִית . וְכָתוּב עַל הַיָּד הַיְמָנִית
 * * * * *

דלמא

56 מן ליליא. אהו, לביט מביזא כחמבדמא. אטו,
 ליליא בן אכלמא ליהב. אפיק ליה מביזא
 אפיק אפיק. אפיק אפיק. אפיק אפיק. אפיק אפיק.
 XXIV. אפיק אפיק אפיק אפיק. אהו, אהו, לביט
 מביזא. אהו, אהו, אהו, אהו. אהו אהו,
 2 אהו אהו אהו אהו. אהו אהו אהו אהו,
 3 אהו אהו אהו אהו. אהו אהו אהו אהו,
 4 אהו אהו אהו אהו. אהו אהו אהו אהו,
 אהו אהו אהו אהו. אהו אהו אהו אהו.
 5 אהו אהו אהו אהו. אהו אהו אהו אהו,
 אהו אהו אהו אהו. אהו אהו אהו אהו,
 6 אהו אהו אהו אהו. אהו אהו אהו אהו,
 אהו אהו אהו אהו. אהו אהו אהו אהו,
 7 אהו אהו אהו אהו. אהו אהו אהו אהו,
 אהו אהו אהו אהו. אהו אהו אהו אהו,
 8 אהו אהו אהו אהו. אהו אהו אהו אהו,
 9 אהו אהו אהו אהו. אהו אהו אהו אהו,
 10 אהו אהו אהו אהו. אהו אהו אהו אהו,
 אהו אהו אהו אהו. אהו אהו אהו אהו,
 11 אהו אהו אהו אהו. אהו אהו אהו אהו,
 אהו אהו אהו אהו. אהו אהו אהו אהו,
 אהו אהו אהו אהו. אהו אהו אהו אהו,
 12 אהו אהו אהו אהו. אהו אהו אהו אהו.

אלהם

היוה לארצו ליהוה אלהיו חיים.

31 ויהיה. והיה לו חיים חיים.

32 ויהיה. והיה לו חיים חיים.

33 ויהיה. והיה לו חיים חיים.

ויהיה. והיה לו חיים חיים.

34 ויהיה. והיה לו חיים חיים.

ויהיה. והיה לו חיים חיים.

ויהיה. והיה לו חיים חיים.

ויהיה. והיה לו חיים חיים.

35 ויהיה. והיה לו חיים חיים.

ויהיה. והיה לו חיים חיים.

ויהיה. והיה לו חיים חיים.

36 ויהיה. והיה לו חיים חיים.

37 ויהיה. והיה לו חיים חיים.

ויהיה. והיה לו חיים חיים.

38 ויהיה. והיה לו חיים חיים.

ויהיה. והיה לו חיים חיים.

39 ויהיה. והיה לו חיים חיים.

ויהיה. והיה לו חיים חיים.

40 ויהיה. והיה לו חיים חיים.

ויהיה. והיה לו חיים חיים.

41 ויהיה. והיה לו חיים חיים.

ויהיה. והיה לו חיים חיים.

42 ויהיה. והיה לו חיים חיים.

כאל

19 לבי כח. אמת ופלאות יצא. אמת ופלאות יצא. אמת ופלאות יצא.
 20 אמת ופלאות יצא. אמת ופלאות יצא. אמת ופלאות יצא.
 21 אמת ופלאות יצא. אמת ופלאות יצא. אמת ופלאות יצא.
 22 אמת ופלאות יצא. אמת ופלאות יצא. אמת ופלאות יצא.
 23 אמת ופלאות יצא. אמת ופלאות יצא. אמת ופלאות יצא.
 24 אמת ופלאות יצא. אמת ופלאות יצא. אמת ופלאות יצא.
 25 אמת ופלאות יצא. אמת ופלאות יצא. אמת ופלאות יצא.
 26 אמת ופלאות יצא. אמת ופלאות יצא. אמת ופלאות יצא.
 27 אמת ופלאות יצא. אמת ופלאות יצא. אמת ופלאות יצא.
 28 אמת ופלאות יצא. אמת ופלאות יצא. אמת ופלאות יצא.
 29 אמת ופלאות יצא. אמת ופלאות יצא. אמת ופלאות יצא.
 30 אמת ופלאות יצא. אמת ופלאות יצא. אמת ופלאות יצא.

කමලා

ආරාධනා කිරීමට ආරාධනා කිරීමට 50

කරුණාකාරීව සිටිය යුතුය. 51

සුභසාධනා කිරීමට ආරාධනා කිරීමට 52

කරුණාකාරීව සිටිය යුතුය. 53

කරුණාකාරීව සිටිය යුතුය. 54

කරුණාකාරීව සිටිය යුතුය. 55

කරුණාකාරීව සිටිය යුතුය. 56

කරුණාකාරීව සිටිය යුතුය. 57

කරුණාකාරීව සිටිය යුතුය. 58

කරුණාකාරීව සිටිය යුතුය. 59

කරුණාකාරීව සිටිය යුතුය. 60

කරුණාකාරීව සිටිය යුතුය. 61

කරුණාකාරීව සිටිය යුතුය. 62

කරුණාකාරීව සිටිය යුතුය. 63

කරුණාකාරීව සිටිය යුතුය. 64

කරුණාකාරීව සිටිය යුතුය. 65

කරුණාකාරීව සිටිය යුතුය. 66

කරුණාකාරීව සිටිය යුතුය. 67

කරුණාකාරීව සිටිය යුතුය. 68

කරුණාකාරීව සිටිය යුතුය. 69

කරුණාකාරීව සිටිය යුතුය. 70

කරුණාකාරීව සිටිය යුතුය. 71

කරුණාකාරීව සිටිය යුතුය. 72

○ ○ සුභසාධනා කිරීමට ආරාධනා කිරීමට 72

קמל

26. חבד, לכתב וכתובים. אשכנזי. כל המלך.
כל המלך. כל המלך. כל המלך. כל המלך.
27. כל המלך. כל המלך. כל המלך. כל המלך.
28. כל המלך. כל המלך. כל המלך. כל המלך.
29. כל המלך. כל המלך. כל המלך. כל המלך.
30. כל המלך. כל המלך. כל המלך. כל המלך.
31. כל המלך. כל המלך. כל המלך. כל המלך.
32. כל המלך. כל המלך. כל המלך. כל המלך.
33. כל המלך. כל המלך. כל המלך. כל המלך.
34. כל המלך. כל המלך. כל המלך. כל המלך.
35. כל המלך. כל המלך. כל המלך. כל המלך.
36. כל המלך. כל המלך. כל המלך. כל המלך.
37. כל המלך. כל המלך. כל המלך. כל המלך.

גאלא

גאלא. אריה לריח נחשת. זך אריה אריה

אריה אריה אריה. אריה אריה אריה

אריה אריה אריה. אריה אריה אריה ¹²

אריה אריה אריה. אריה אריה אריה ¹³

אריה אריה אריה. אריה אריה אריה. . . .

אריה אריה אריה. אריה אריה אריה ¹⁴

אריה אריה אריה. אריה אריה אריה ¹⁵

אריה אריה אריה. אריה אריה אריה ¹⁶

אריה אריה אריה. אריה אריה אריה

אריה אריה אריה. אריה אריה אריה

אריה אריה אריה. אריה אריה אריה ¹⁹

אריה אריה אריה. אריה אריה אריה

אריה אריה אריה. אריה אריה אריה ¹⁷

אריה אריה אריה. אריה אריה אריה ¹⁸

אריה אריה אריה. אריה אריה אריה

אריה אריה אריה. אריה אריה אריה ²¹

אריה אריה אריה. אריה אריה אריה ²²

אריה אריה אריה. אריה אריה אריה

אריה אריה אריה. אריה אריה אריה ²³

אריה אריה אריה. אריה אריה אריה

אריה אריה אריה. אריה אריה אריה ²⁴

אריה אריה אריה. אריה אריה אריה ²⁵

אריה אריה אריה. אריה אריה אריה

כבוד

אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה.
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה. 27
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה.
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה. 28
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה.
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה. 29
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה.
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה. 30
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה.
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה. 31
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה. 32, 33
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה. 34
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה. 35
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה. 36
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה. 37
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה. 38
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה. 39
 אע למי שיהיה. למי שיהיה. למי שיהיה. למי שיהיה.

אלה

למנו, ואלה המצוות אשר צונו, ואלה המצוות אשר צונו. 43

אלה המצוות אשר צונו, ואלה המצוות אשר צונו.

אלה המצוות אשר צונו, ואלה המצוות אשר צונו. ○ ○ ○

XIX. ואלה המצוות אשר צונו, ואלה המצוות אשר צונו.

אלה המצוות אשר צונו, ואלה המצוות אשר צונו. 3

אלה המצוות אשר צונו, ואלה המצוות אשר צונו.

אלה המצוות אשר צונו, ואלה המצוות אשר צונו. 4

אלה המצוות אשר צונו, ואלה המצוות אשר צונו.

אלה המצוות אשר צונו, ואלה המצוות אשר צונו. 5

אלה המצוות אשר צונו, ואלה המצוות אשר צונו.

אלה המצוות אשר צונו, ואלה המצוות אשר צונו. 6

אלה המצוות אשר צונו, ואלה המצוות אשר צונו. 7

אלה המצוות אשר צונו, ואלה המצוות אשר צונו. 8

אלה המצוות אשר צונו, ואלה המצוות אשר צונו.

אלה המצוות אשר צונו, ואלה המצוות אשר צונו. 9

אלה המצוות אשר צונו, ואלה המצוות אשר צונו.

אלה המצוות אשר צונו, ואלה המצוות אשר צונו. 10

○ ○ ○. אלה המצוות אשר צונו.

XI. ואלה המצוות אשר צונו, ואלה המצוות אשר צונו.

אלה המצוות אשר צונו, ואלה המצוות אשר צונו.

אלה המצוות אשר צונו, ואלה המצוות אשר צונו.

אלה המצוות אשר צונו, ואלה המצוות אשר צונו. 12

אלה המצוות אשר צונו, ואלה המצוות אשר צונו.

תענית

אשר כענין הנפש. וכן נראה בפרשנים.
8 כי כענין למה דבר זה נקרא תענית. כי
אשר כענין למה דבר זה נקרא תענית. כי

כענין.

9 אשר כענין למה דבר זה נקרא תענית.
אשר כענין למה דבר זה נקרא תענית. כי

10 אשר כענין למה דבר זה נקרא תענית.
אשר כענין למה דבר זה נקרא תענית. כי

11 אשר כענין למה דבר זה נקרא תענית.
אשר כענין למה דבר זה נקרא תענית. כי

12 אשר כענין למה דבר זה נקרא תענית.
אשר כענין למה דבר זה נקרא תענית. כי

13 אשר כענין למה דבר זה נקרא תענית.
אשר כענין למה דבר זה נקרא תענית. כי

כענין.

14 אשר כענין למה דבר זה נקרא תענית.
אשר כענין למה דבר זה נקרא תענית. כי

15 אשר כענין למה דבר זה נקרא תענית.
אשר כענין למה דבר זה נקרא תענית. כי

תעב

31 תעב, דמ קחך חכמה ודבר ויחזקתה כל ימיך
 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 32 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 33 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 34 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 35 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 36 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 37 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה

• ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה

XVIII.

2 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 3 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 4 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 5 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 6 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 7 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה
 ותעבדנה ודבר חכמה. ותעבדנה ודבר חכמה

דאלא

צא אהלך דיהוה כאלהיך. ויהי עמך
20
וישכנו בך ואלו לא יהיו עמך. והיה
21
יהוה עמך ואלו לא יהיו עמך.
יהוה עמך ואלו לא יהיו עמך.

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24
יהוה עמך ואלו לא יהיו עמך.
יהוה עמך ואלו לא יהיו עמך.
25
יהוה עמך ואלו לא יהיו עמך.
יהוה עמך ואלו לא יהיו עמך.
26
יהוה עמך ואלו לא יהיו עמך.
יהוה עמך ואלו לא יהיו עמך.
27
יהוה עמך ואלו לא יהיו עמך.
יהוה עמך ואלו לא יהיו עמך.
28
יהוה עמך ואלו לא יהיו עמך.
יהוה עמך ואלו לא יהיו עמך.
29
יהוה עמך ואלו לא יהיו עמך.
יהוה עמך ואלו לא יהיו עמך.
30
יהוה עמך ואלו לא יהיו עמך.

කමලා

කිංකරි මා. 9
 කිංකරි මා. 10
 කිංකරි මා. 11
 කිංකරි මා. 12
 කිංකරි මා. 13
 කිංකරි මා. 14
 කිංකරි මා. 15
 කිංකරි මා. 16
 කිංකරි මා. 17
 කිංකරි මා. 18
 කිංකරි මා. 19

כאל

32. חללך נא לא תהיה כח חללך כי...
 33. חללך נא לא תהיה כח חללך...
 34. חללך נא לא תהיה כח חללך...
 35. חללך נא לא תהיה כח חללך...

○ ○ ○

XV. חללך נא לא תהיה כח חללך...
 2. חללך נא לא תהיה כח חללך...
 3. חללך נא לא תהיה כח חללך...
 4. חללך נא לא תהיה כח חללך...
 5. חללך נא לא תהיה כח חללך...
 6. חללך נא לא תהיה כח חללך...
 7. חללך נא לא תהיה כח חללך...
 8. חללך נא לא תהיה כח חללך...

אלה

וְהָיָה כִּי יִשְׁמַע אֱלֹהִים בְּקוֹל אֲבִיבֵי הַבַּיִת
 וְהָיָה לִבּוֹ כִּי יִשְׁמַע אֱלֹהִים אֶת קוֹל אֲבִיבֵי הַבַּיִת
 לִפְנֵי אֱלֹהִים וְהָיָה לִבּוֹ כִּי יִשְׁמַע אֱלֹהִים
 אֶת קוֹל אֲבִיבֵי הַבַּיִת לִפְנֵי אֱלֹהִים
 וְהָיָה לִבּוֹ כִּי יִשְׁמַע אֱלֹהִים אֶת קוֹל אֲבִיבֵי הַבַּיִת
 לִפְנֵי אֱלֹהִים וְהָיָה לִבּוֹ כִּי יִשְׁמַע אֱלֹהִים
 אֶת קוֹל אֲבִיבֵי הַבַּיִת לִפְנֵי אֱלֹהִים

34

35

XIV.

וְהָיָה כִּי יִשְׁמַע אֱלֹהִים בְּקוֹל אֲבִיבֵי הַבַּיִת
 וְהָיָה לִבּוֹ כִּי יִשְׁמַע אֱלֹהִים אֶת קוֹל אֲבִיבֵי הַבַּיִת
 לִפְנֵי אֱלֹהִים וְהָיָה לִבּוֹ כִּי יִשְׁמַע אֱלֹהִים
 אֶת קוֹל אֲבִיבֵי הַבַּיִת לִפְנֵי אֱלֹהִים
 וְהָיָה לִבּוֹ כִּי יִשְׁמַע אֱלֹהִים אֶת קוֹל אֲבִיבֵי הַבַּיִת
 לִפְנֵי אֱלֹהִים וְהָיָה לִבּוֹ כִּי יִשְׁמַע אֱלֹהִים
 אֶת קוֹל אֲבִיבֵי הַבַּיִת לִפְנֵי אֱלֹהִים

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ללל

וְהָיָה כִּי יִשְׁמַע אֱלֹהִים בְּקוֹל אֲבִיבֵי הַבַּיִת
 וְהָיָה לִבּוֹ כִּי יִשְׁמַע אֱלֹהִים אֶת קוֹל אֲבִיבֵי הַבַּיִת
 לִפְנֵי אֱלֹהִים וְהָיָה לִבּוֹ כִּי יִשְׁמַע אֱלֹהִים
 אֶת קוֹל אֲבִיבֵי הַבַּיִת לִפְנֵי אֱלֹהִים
 וְהָיָה לִבּוֹ כִּי יִשְׁמַע אֱלֹהִים אֶת קוֹל אֲבִיבֵי הַבַּיִת
 לִפְנֵי אֱלֹהִים וְהָיָה לִבּוֹ כִּי יִשְׁמַע אֱלֹהִים
 אֶת קוֹל אֲבִיבֵי הַבַּיִת לִפְנֵי אֱלֹהִים

7

8

9

אלה

24 אלהיך. ואלהי אבותיך. ואלהי ישראל. ואלהי
 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 25 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 26 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 27 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 28 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 29 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 30 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 31 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 32 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי
 33 ישראל. ואלהי ישראל. ואלהי ישראל. ואלהי

תלמוד

תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. 1
 תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. 2
 תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. 3
 תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. 4
 תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. 5

○○ ∴ ○○ ∴ ○○ ∴ ○○ ∴

תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. 6
 תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. 7
 תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. 8
 תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. 9
 תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. 10, 11
 תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. 12
 תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. תלמוד. ומה. 13

קמאל

כִּי־יִשְׁמַע אֱלֹהִים בְּקוֹלֵי צַדִּיקִים וּבְקוֹלֵי רָשָׁעִים לֹא־יִשְׁמַע 28
 וְכִי־יִשְׁמַע אֱלֹהִים בְּקוֹלֵי צַדִּיקִים וּבְקוֹלֵי רָשָׁעִים לֹא־יִשְׁמַע
 וְכִי־יִשְׁמַע אֱלֹהִים בְּקוֹלֵי צַדִּיקִים וּבְקוֹלֵי רָשָׁעִים לֹא־יִשְׁמַע 29
 וְכִי־יִשְׁמַע אֱלֹהִים בְּקוֹלֵי צַדִּיקִים וּבְקוֹלֵי רָשָׁעִים לֹא־יִשְׁמַע 30
 וְכִי־יִשְׁמַע אֱלֹהִים בְּקוֹלֵי צַדִּיקִים וּבְקוֹלֵי רָשָׁעִים לֹא־יִשְׁמַע 31
 וְכִי־יִשְׁמַע אֱלֹהִים בְּקוֹלֵי צַדִּיקִים וּבְקוֹלֵי רָשָׁעִים לֹא־יִשְׁמַע

לע

וְכִי־יִשְׁמַע אֱלֹהִים בְּקוֹלֵי צַדִּיקִים וּבְקוֹלֵי רָשָׁעִים לֹא־יִשְׁמַע 32
 וְכִי־יִשְׁמַע אֱלֹהִים בְּקוֹלֵי צַדִּיקִים וּבְקוֹלֵי רָשָׁעִים לֹא־יִשְׁמַע 33
 וְכִי־יִשְׁמַע אֱלֹהִים בְּקוֹלֵי צַדִּיקִים וּבְקוֹלֵי רָשָׁעִים לֹא־יִשְׁמַע 34
 וְכִי־יִשְׁמַע אֱלֹהִים בְּקוֹלֵי צַדִּיקִים וּבְקוֹלֵי רָשָׁעִים לֹא־יִשְׁמַע 35
 וְכִי־יִשְׁמַע אֱלֹהִים בְּקוֹלֵי צַדִּיקִים וּבְקוֹלֵי רָשָׁעִים לֹא־יִשְׁמַע 36
 וְכִי־יִשְׁמַע אֱלֹהִים בְּקוֹלֵי צַדִּיקִים וּבְקוֹלֵי רָשָׁעִים לֹא־יִשְׁמַע 37
 וְכִי־יִשְׁמַע אֱלֹהִים בְּקוֹלֵי צַדִּיקִים וּבְקוֹלֵי רָשָׁעִים לֹא־יִשְׁמַע 38

תוספת

49 אש קדש אש אש אש אש אש אש אש אש

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50 אש אש אש אש אש אש אש אש אש אש

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51 אש אש אש אש אש אש אש אש אש אש

אש אש אש אש אש אש אש אש אש אש

אש אש אש אש אש אש אש אש אש אש

אש אש אש אש אש אש אש אש אש אש

52 אש אש אש אש אש אש אש אש אש אש

53 אש אש אש אש אש אש אש אש אש אש

אש אש אש אש אש אש אש אש אש אש

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54 אש אש אש אש אש אש אש אש אש אש

XII. אש אש אש אש אש אש אש אש אש אש

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2 אש אש אש אש אש אש אש אש אש אש

אש אש אש אש אש אש אש אש אש אש

3 אש אש אש אש אש אש אש אש אש אש

אש אש אש אש אש אש אש אש אש אש

אש אש אש אש אש אש אש אש אש אש

4 אש אש אש אש אש אש אש אש אש אש

אש אש אש אש אש אש אש אש אש אש

קטל

37 דכדא קאמא און זאלען זיך פארן נאמען מיין זון. וואס
38 אונזער שפאלטן. און זאלען זיך פארן נאמען מיין זון. וואס
39 זאלען זיך פארן נאמען מיין זון. וואס זאלען זיך פארן
נאמען מיין זון. וואס זאלען זיך פארן נאמען מיין זון.
40 זאלען זיך פארן נאמען מיין זון. וואס זאלען זיך פארן
נאמען מיין זון. וואס זאלען זיך פארן נאמען מיין זון.
41 זאלען זיך פארן נאמען מיין זון. וואס זאלען זיך פארן
נאמען מיין זון. וואס זאלען זיך פארן נאמען מיין זון.
42 זאלען זיך פארן נאמען מיין זון. וואס זאלען זיך פארן
נאמען מיין זון. וואס זאלען זיך פארן נאמען מיין זון.
43 זאלען זיך פארן נאמען מיין זון. וואס זאלען זיך פארן
נאמען מיין זון. וואס זאלען זיך פארן נאמען מיין זון.
44 זאלען זיך פארן נאמען מיין זון. וואס זאלען זיך פארן
נאמען מיין זון. וואס זאלען זיך פארן נאמען מיין זון.
45 זאלען זיך פארן נאמען מיין זון. וואס זאלען זיך פארן
נאמען מיין זון. וואס זאלען זיך פארן נאמען מיין זון.
46 זאלען זיך פארן נאמען מיין זון. וואס זאלען זיך פארן
נאמען מיין זון. וואס זאלען זיך פארן נאמען מיין זון.
47 זאלען זיך פארן נאמען מיין זון. וואס זאלען זיך פארן
נאמען מיין זון. וואס זאלען זיך פארן נאמען מיין זון.
48 זאלען זיך פארן נאמען מיין זון. וואס זאלען זיך פארן
נאמען מיין זון. וואס זאלען זיך פארן נאמען מיין זון.

אלה

6 מל מוסיף עליו וישיב. וישיב
 7 מוסיף עליו. וישיב. וישיב. וישיב.
 8 מוסיף עליו. וישיב. וישיב. וישיב.
 9 מוסיף עליו. וישיב. וישיב. וישיב.
 10 מוסיף עליו. וישיב. וישיב. וישיב.
 11 מוסיף עליו. וישיב. וישיב. וישיב.
 12 מוסיף עליו. וישיב. וישיב. וישיב.
 13 מוסיף עליו. וישיב. וישיב. וישיב.
 14 מוסיף עליו. וישיב. וישיב. וישיב.
 15 מוסיף עליו. וישיב. וישיב. וישיב.
 16 מוסיף עליו. וישיב. וישיב. וישיב.

ל. . .

14 מוסיף עליו. וישיב. וישיב. וישיב.
 15 מוסיף עליו. וישיב. וישיב. וישיב.
 16 מוסיף עליו. וישיב. וישיב. וישיב.

קמאל

שוכה ואלה ואלה לאלה ואלה לאלה ואלה לאלה

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וואו וואו וואו וואו וואו וואו 42

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וואו וואו וואו וואו וואו וואו

וואו וואו וואו וואו וואו וואו

אלה

25 ואלה שמות בני ישראל אשר יצאו מצרים
 26 ראובן שמעון יהודה ויששכר
 27 בנימין דן נפתלי זבולון יוסף
 28 בנימין ראובן יהודה ויששכר
 29 בנימין ראובן יהודה ויששכר
 30 בנימין ראובן יהודה ויששכר
 31 בנימין ראובן יהודה ויששכר
 32 בנימין ראובן יהודה ויששכר
 33 בנימין ראובן יהודה ויששכר
 34 בנימין ראובן יהודה ויששכר
 35 בנימין ראובן יהודה ויששכר
 36 בנימין ראובן יהודה ויששכר

אלה

נפול אתה יום. וזה מה שהיה נשגב
3 וזה וזה לשי. ואלה מה שהיה נשגב
4 וזה וזה לשי. ואלה מה שהיה נשגב
5 וזה וזה לשי. ואלה מה שהיה נשגב
6 וזה וזה לשי. ואלה מה שהיה נשגב
7 וזה וזה לשי. ואלה מה שהיה נשגב
8 וזה וזה לשי. ואלה מה שהיה נשגב
9 וזה וזה לשי. ואלה מה שהיה נשגב
10 וזה וזה לשי. ואלה מה שהיה נשגב
11 וזה וזה לשי. ואלה מה שהיה נשגב
12 וזה וזה לשי. ואלה מה שהיה נשגב
13 וזה וזה לשי. ואלה מה שהיה נשגב
14 וזה וזה לשי. ואלה מה שהיה נשגב

קמאל

כאן. כל אדם וכל אדם. וכל אדם וכל אדם
כלל. וכל אדם. וכל אדם. וכל אדם. וכל אדם. 43

כל אדם וכל אדם. וכל אדם וכל אדם. וכל אדם
וכל אדם. וכל אדם. וכל אדם. וכל אדם. 44

כל אדם וכל אדם. וכל אדם וכל אדם. וכל אדם
וכל אדם. וכל אדם. וכל אדם. וכל אדם. 45

כל אדם וכל אדם. וכל אדם וכל אדם. וכל אדם
וכל אדם. וכל אדם. וכל אדם. וכל אדם. 46

כל אדם וכל אדם. וכל אדם וכל אדם. וכל אדם
וכל אדם. וכל אדם. וכל אדם. וכל אדם. 47

כל אדם וכל אדם. וכל אדם וכל אדם. וכל אדם
וכל אדם. וכל אדם. וכל אדם. וכל אדם. 48

כל אדם וכל אדם. וכל אדם וכל אדם. וכל אדם
וכל אדם. וכל אדם. וכל אדם. וכל אדם. 49

כל אדם וכל אדם. וכל אדם וכל אדם. וכל אדם
וכל אדם. וכל אדם. וכל אדם. וכל אדם. 50

כל אדם וכל אדם. וכל אדם וכל אדם. וכל אדם
וכל אדם. וכל אדם. וכל אדם. וכל אדם. 51

○ ○ ○ . אדם

כל אדם וכל אדם. וכל אדם וכל אדם. וכל אדם
וכל אדם. וכל אדם. וכל אדם. וכל אדם. 52

כל אדם וכל אדם. וכל אדם וכל אדם. וכל אדם
וכל אדם. וכל אדם. וכל אדם. וכל אדם. 53

කොළ

එකම එකක කොටි කොළයා දෙක . ගෙවල්
ආ යුගය කොළයා ක් මෙ ආ ගත . වැන
වැන ගොඩ ගෙවල් කොටි ආ ගත . ගෙවල් 38

, ගොඩ . කොටි ගෙවල් ගොඩ කොටි කොටි
. ගොඩ කොටි ගොඩ ගොඩ . ගොඩ කොටි 39
කොටි කොටි කොටි කොටි කොටි කොටි
. ගොඩ කොටි කොටි කොටි කොටි කොටි 40

මෙහි සිටින ගෙවල් . . .

කොටි කොටි කොටි කොටි කොටි 41
කොටි කොටි කොටි කොටි කොටි
කොටි කොටි කොටි කොටි කොටි 42
කොටි කොටි කොටි කොටි කොටි
කොටි කොටි කොටි කොටි කොටි

කොටි කොටි කොටි කොටි කොටි 43
කොටි කොටි කොටි කොටි කොටි
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කොටි කොටි කොටි කොටි කොටි 44
කොටි කොටි කොටි කොටි කොටි 45
කොටි කොටි කොටි කොටි කොටි
කොටි කොටි කොටි කොටි කොටි

אלה

שן ליעד. מן הנהל שלג. נח. נכמל קני
קני. נח. לר הני מעד בני נחמל קני.
29 כן נחמל לר הני. נחמל. נחמל נחמל
לנח קני נחמל נחמל. נחמל. נחמל
נחמל נחמל. נחמל נחמל. נחמל
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30 לנחמל. נחמל נחמל. נחמל נחמל.
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31 נחמל נחמל. נחמל נחמל. נחמל
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32 נחמל נחמל. נחמל נחמל. נחמל
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33 נחמל נחמל. נחמל נחמל. נחמל
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34 נחמל נחמל. נחמל נחמל. נחמל
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35 נחמל נחמל. נחמל נחמל. נחמל
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37 נחמל נחמל. נחמל נחמל. נחמל
נחמל נחמל. נחמל נחמל. נחמל
נחמל נחמל. נחמל נחמל. נחמל
נחמל נחמל. נחמל נחמל. נחמל

תענית

19 ארבעה עשרה ימים ושלשה עשר שעות
 ומעשרת ימים ושלשה עשר שעות
 20 חמשה עשר ימים ושלשה עשר שעות
 21 מעשרת ימים ושלשה עשר שעות
 למען יתן לך אלהים אלהינו
 חלקתהוה ושלשה עשר שעות
 22 ארבעה עשר ימים ושלשה עשר שעות
 חמשה עשר ימים ושלשה עשר שעות
 23 למען יתן לך אלהים אלהינו
 חלקתהוה ושלשה עשר שעות
 24 ארבעה עשר ימים ושלשה עשר שעות
 חמשה עשר ימים ושלשה עשר שעות
 25 למען יתן לך אלהים אלהינו
 חלקתהוה ושלשה עשר שעות
 26 ארבעה עשר ימים ושלשה עשר שעות
 חמשה עשר ימים ושלשה עשר שעות
 27 למען יתן לך אלהים אלהינו
 חלקתהוה ושלשה עשר שעות
 28 ארבעה עשר ימים ושלשה עשר שעות
 חמשה עשר ימים ושלשה עשר שעות

קמל

11 מלכותו. ואלה שמות המלאכים. ואלה שמות המלאכים.

12 ואלה שמות המלאכים. ואלה שמות המלאכים.

13 ואלה שמות המלאכים. ואלה שמות המלאכים.

14 ואלה שמות המלאכים. ואלה שמות המלאכים.

15 ואלה שמות המלאכים. ואלה שמות המלאכים.

16 ואלה שמות המלאכים. ואלה שמות המלאכים.

17 ואלה שמות המלאכים. ואלה שמות המלאכים.

18 ואלה שמות המלאכים. ואלה שמות המלאכים.

19 ואלה שמות המלאכים. ואלה שמות המלאכים.

20 ואלה שמות המלאכים. ואלה שמות המלאכים.

21 ואלה שמות המלאכים. ואלה שמות המלאכים.

22 ואלה שמות המלאכים. ואלה שמות המלאכים.

23 ואלה שמות המלאכים. ואלה שמות המלאכים.

24 ואלה שמות המלאכים. ואלה שמות המלאכים.

25 ואלה שמות המלאכים. ואלה שמות המלאכים.

26 ואלה שמות המלאכים. ואלה שמות המלאכים.

27 ואלה שמות המלאכים. ואלה שמות המלאכים.

28 ואלה שמות המלאכים. ואלה שמות המלאכים.

29 ואלה שמות המלאכים. ואלה שמות המלאכים.

30 ואלה שמות המלאכים. ואלה שמות המלאכים.

31 ואלה שמות המלאכים. ואלה שמות המלאכים.

32 ואלה שמות המלאכים. ואלה שמות המלאכים.

33 ואלה שמות המלאכים. ואלה שמות המלאכים.

קמל

12 קמל לבן. וכן נקראו כל המינים.

13 כל מיני קמל. וכן נקראו כל המינים.

14 כל מיני קמל. וכן נקראו כל המינים.

15 קמל לבן. וכן נקראו כל המינים.

16 קמל לבן. וכן נקראו כל המינים.

17 קמל לבן. וכן נקראו כל המינים.

18 קמל לבן. וכן נקראו כל המינים.

19 קמל לבן. וכן נקראו כל המינים.

20 קמל לבן. וכן נקראו כל המינים.

21 קמל לבן. וכן נקראו כל המינים.

22 קמל לבן. וכן נקראו כל המינים. VII.

23 קמל לבן. וכן נקראו כל המינים.

24 קמל לבן. וכן נקראו כל המינים.

25 קמל לבן. וכן נקראו כל המינים.

26 קמל לבן. וכן נקראו כל המינים.

27 קמל לבן. וכן נקראו כל המינים.

28 קמל לבן. וכן נקראו כל המינים.

29 קמל לבן. וכן נקראו כל המינים.

30 קמל לבן. וכן נקראו כל המינים.

31 קמל לבן. וכן נקראו כל המינים.

32 קמל לבן. וכן נקראו כל המינים.

33 קמל לבן. וכן נקראו כל המינים.

34 קמל לבן. וכן נקראו כל המינים.

35 קמל לבן. וכן נקראו כל המינים.

36 קמל לבן. וכן נקראו כל המינים.

37 קמל לבן. וכן נקראו כל המינים.

38 קמל לבן. וכן נקראו כל המינים.

39 קמל לבן. וכן נקראו כל המינים.

קמא

2 דתתקלל. כי יחיה ברחמיך אלהים אלהינו. ואלה

העוונות אשר עשו לנו. ואלה העוונות אשר עשו לנו.

אשר עשו לנו. ואלה העוונות אשר עשו לנו.

4 אשר עשו לנו. ואלה העוונות אשר עשו לנו.

אשר עשו לנו. ואלה העוונות אשר עשו לנו.

אשר עשו לנו. ואלה העוונות אשר עשו לנו.

5 אשר עשו לנו. ואלה העוונות אשר עשו לנו.

אשר עשו לנו. ואלה העוונות אשר עשו לנו.

6 אשר עשו לנו. ואלה העוונות אשר עשו לנו.

אשר עשו לנו. ואלה העוונות אשר עשו לנו.

○ ○ ○ אשר עשו לנו. ואלה העוונות אשר עשו לנו.

7 אשר עשו לנו. ואלה העוונות אשר עשו לנו.

אשר עשו לנו. ואלה העוונות אשר עשו לנו.

8 אשר עשו לנו. ואלה העוונות אשר עשו לנו.

אשר עשו לנו. ואלה העוונות אשר עשו לנו.

אשר עשו לנו. ואלה העוונות אשר עשו לנו.

9 אשר עשו לנו. ואלה העוונות אשר עשו לנו.

אשר עשו לנו. ואלה העוונות אשר עשו לנו.

אשר עשו לנו. ואלה העוונות אשר עשו לנו.

○ ○ ○ אשר עשו לנו. ואלה העוונות אשר עשו לנו.

10, 11 אשר עשו לנו. ואלה העוונות אשר עשו לנו.

אשר עשו לנו. ואלה העוונות אשר עשו לנו.

אשר עשו לנו. ואלה העוונות אשר עשו לנו.

אָרְט

28 אַלס די פּאָל פֿאַרן אָנפֿאַנג אָפֿן
 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
 29 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
 30 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
 31 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
 32 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
 33 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
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 34 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
 35 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
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 36 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
 אָנזען די פּאָל אָפֿן אָנזען די פּאָל
 37 אָנזען די פּאָל אָפֿן אָנזען די פּאָל

אָנזען די פּאָל אָפֿן אָנזען די פּאָל
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אֲנִי הָיִיתִי

4 אֲנִי הָיִיתִי אֲלֵיכֶם בְּחַדְוֵי חַדְוֵי אֲנִי. לֵב אֲנִי אֲנִי
אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי
5 אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי
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9, 10 אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי
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13 אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי
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14 אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי
15 אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי
16 אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי אֲנִי

דגש

49 אר לשר דתק דשד נח זרע ארמנ
50 אר לשר כרזכר נרשד מר דר לשר
51 דשד נח זרע דרזרד אר נרשד נרשד
אר לשר שר דשד נח זרע דרזרד
נח לשר מר שר לר לשר אר דר
52 ארז פז, מר דרזרד קר שר, דרזרד. נר
מר נרזרד נרזרד נרזרד נרזרד
53 נרזרד מר דרזרד לר פז מר לרזרד
לרזרד ארזרד ארזרד ארזרד ארזרד.
ארזרד פז מרזרד ארזרד ארזרד.
54 לרזרד ארזרד נרזרד. נח דרזרד פז, ארזרד
נרזרד. ארזרד לרזרד. ארזרד ארזרד,
55 כרזרד ארזרד. פז, זרזרד כרזרד ארזרד.
56 נרזרד זרזרד כרזרד ארזרד. נרזרד דרזרד פז,
57 ארזרד נרזרד, כרזרד ארזרד ארזרד. ארזרד דרזרד
ארזרד שר. ארזרד נרזרד ארזרד. נח דרזרד
58 נרזרד נרזרד ארזרד. מר מר לשר דשד נח
זרע. לר מר ארזרד ארזרד ארזרד.
נרזרד. נרזרד דרזרד לשר ארזרד שר
59 לרזרד. מרזרד ארזרד ארזרד. נרזרד כרזרד
60 נרזרד נח ארזרד, נרזרד. ארזרד מר
מר, מרזרד ארזרד. נרזרד נרזרד לרזרד.
61 נרזרד דרזרד נרזרד ארזרד, ארזרד.

דגמל

36 דכחל כחיל, כל ופח דגחמל, כל כחיל
 דכחיל כל כחיל דכחיל דכחיל דכחיל
 37 דכחיל דכחיל דכחיל דכחיל דכחיל
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24 אמת כלל אמת. אמת כלל אמת. אמת כלל אמת.
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 35 אמת כלל אמת. אמת כלל אמת. אמת כלל אמת.

אגדה

אגדה חזקתה, ומה שכתבנו לה. אגדה. אגדה.
 לחלוקתה. אגדה. אגדה.
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 2 אגדה. אגדה. אגדה. אגדה.
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 12 אגדה חזקתה. אגדה. אגדה.

35 אמת קצת נחמתי. וכן אמרתי. וכן אמרתי. וכן אמרתי.
 36 וכן אמרתי. וכן אמרתי. וכן אמרתי. וכן אמרתי.
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 47 וכן אמרתי. וכן אמרתי. וכן אמרתי. וכן אמרתי.

אמנות

ארבעה לראש. וכן ילמד כל מיני אדם
 24 לראש וילמד מיני. ארבע ארבע ארבע
 ארבע ארבע ארבע, ארבע ארבע ארבע. ארבע ארבע
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14 דאמא לא מן דגדא לטבא. חפא דגא
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 15 דאמא דאמא דאמא דאמא דאמא דאמא
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 16 דאמא דאמא דאמא דאמא דאמא דאמא
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 23 דאמא דאמא דאמא דאמא דאמא דאמא

א.ש.ל

מל יצא קולו , חכמה , חכמה 53

. חכמה חכמה חכמה חכמה . חכמה חכמה חכמה חכמה

חכמה חכמה חכמה חכמה . חכמה חכמה חכמה חכמה 54

○ ○ חכמה חכמה

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה 55

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה 2

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה 3

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה 5

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה 6

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה 7

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה 8

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה 9

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה 10

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה 11

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה 12

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה 13

חכמה חכמה חכמה חכמה חכמה חכמה חכמה חכמה

אגרות

6 רות * * * * * . חן ורחמים * * * * *
* * * * * . * * * * * .
7 רות * * * * * . רות * * * * * .
8 רות * * * * * . רות * * * * * .
9 רות * * * * * . רות * * * * * .
10 רות * * * * * . רות * * * * * .
11 רות * * * * * . רות * * * * * .
12 רות * * * * * . רות * * * * * .
13 רות * * * * * . רות * * * * * .
14 רות * * * * * . רות * * * * * .
15 רות * * * * * . רות * * * * * .

28 כ. נחב לט נח זכא. אבן עזר נח נח נח נח

נח נח נח נח נח נח נח נח נח נח נח נח

29 נח נח נח נח נח נח נח נח נח נח נח נח

נח נח נח נח נח נח נח נח נח נח נח נח

נח נח נח נח נח נח נח נח נח נח נח נח

30 נח נח נח נח נח נח נח נח נח נח נח נח

31 נח נח נח נח נח נח נח נח נח נח נח נח

נח נח נח נח נח נח נח נח נח נח נח נח

נח נח נח נח נח נח נח נח נח נח נח נח

32 נח נח נח נח נח נח נח נח נח נח נח נח

33 נח נח נח נח נח נח נח נח נח נח נח נח

34 נח נח נח נח נח נח נח נח נח נח נח נח

נח נח נח נח נח נח נח נח נח נח נח נח

35 נח נח נח נח נח נח נח נח נח נח נח נח

36 נח נח נח נח נח נח נח נח נח נח נח נח

נח נח נח נח נח נח נח נח נח נח נח נח

נח נח נח נח נח נח נח נח נח נח נח נח

IV. נח נח נח נח נח נח נח נח נח נח נח נח

2 נח נח נח נח נח נח נח נח נח נח נח נח

3 נח נח נח נח נח נח נח נח נח נח נח נח

4 נח נח נח נח נח נח נח נח נח נח נח נח

5 נח נח נח נח נח נח נח נח נח נח נח נח

נח נח נח נח נח נח נח נח נח נח נח נח

השני

17 הלילה. לא יתי שני אמת לבית הלילה

18 הנשמה, הלילה. אלה הלילה כח נש. נח

הנשמה כח לא נח. נח. אלה הם נשמה

נשמה. אלה הם נשמה נשמה אמת

19 נשמה. אלה הם נשמה נשמה הלילה.

הלילה הלילה הלילה הלילה הלילה הלילה

20 הלילה. הלילה הלילה הלילה הלילה הלילה

לילה הלילה הלילה הלילה הלילה הלילה

21 הלילה הלילה הלילה הלילה הלילה הלילה

הלילה הלילה הלילה הלילה הלילה הלילה

הלילה הלילה הלילה הלילה הלילה הלילה

22 הלילה הלילה הלילה הלילה הלילה הלילה

הלילה הלילה הלילה הלילה הלילה הלילה

23 הלילה הלילה הלילה הלילה הלילה הלילה

הלילה הלילה הלילה הלילה הלילה הלילה

24 הלילה הלילה הלילה הלילה הלילה הלילה

הלילה הלילה הלילה הלילה הלילה הלילה

25 הלילה הלילה הלילה הלילה הלילה הלילה

26 הלילה הלילה הלילה הלילה הלילה הלילה

הלילה הלילה הלילה הלילה הלילה הלילה

הלילה הלילה הלילה הלילה הלילה הלילה

27 הלילה הלילה הלילה הלילה הלילה הלילה

הלילה הלילה הלילה הלילה הלילה הלילה

אגרות

III:6

6 לאלהם כאלהם. וכן הנה. וכן כאלהם כאלהם
 7 כאלהם כאלהם. וכן הנה. וכן כאלהם כאלהם
 8 כאלהם כאלהם. וכן הנה. וכן כאלהם כאלהם
 9 כאלהם כאלהם. וכן הנה. וכן כאלהם כאלהם
 10 כאלהם כאלהם. וכן הנה. וכן כאלהם כאלהם
 11 כאלהם כאלהם. וכן הנה. וכן כאלהם כאלהם
 12 כאלהם כאלהם. וכן הנה. וכן כאלהם כאלהם
 13 כאלהם כאלהם. וכן הנה. וכן כאלהם כאלהם
 14 כאלהם כאלהם. וכן הנה. וכן כאלהם כאלהם
 15 כאלהם כאלהם. וכן הנה. וכן כאלהם כאלהם
 16 כאלהם כאלהם. וכן הנה. וכן כאלהם כאלהם

דגש

21 כל דגש דגש . אגש למ דגש דגש

22 דגש דגש למ דגש . אגש למ דגש דגש . אגש

ל דגש דגש דגש למ דגש . אגש דגש דגש

23 דגש דגש דגש . אגש דגש דגש דגש דגש דגש .

דגש דגש דגש דגש . אגש דגש דגש דגש

24, 25 דגש . אגש דגש דגש למ דגש דגש דגש

דגש דגש דגש דגש דגש דגש דגש . אגש

26 דגש . אגש דגש דגש . אגש דגש דגש . אגש

דגש דגש דגש דגש . אגש דגש דגש דגש דגש

27 דגש דגש דגש דגש למ דגש דגש דגש דגש .

דגש דגש דגש דגש דגש דגש דגש דגש .

28 דגש דגש דגש דגש . אגש דגש דגש דגש דגש .

אגש דגש דגש דגש

29 דגש דגש דגש דגש דגש דגש דגש דגש .

אגש דגש דגש דגש דגש דגש דגש דגש .

30 דגש דגש דגש דגש דגש דגש דגש דגש .

אגש דגש דגש דגש דגש דגש דגש דגש .

31 דגש דגש דגש דגש דגש דגש דגש דגש .

אגש דגש דגש דגש דגש דגש דגש דגש .

32 דגש דגש דגש דגש דגש דגש דגש דגש .

אגש דגש דגש דגש דגש דגש דגש דגש .

33 דגש דגש דגש דגש דגש דגש דגש דגש .

אגש דגש דגש דגש דגש דגש דגש דגש .

דגל

6 קח כחך ואל תאמר.
 7 7. כחך ואל תאמר.
 8 8. כחך ואל תאמר.
 9 9. כחך ואל תאמר.
 10 10. כחך ואל תאמר.
 11, 12 11, 12. כחך ואל תאמר.
 13 13. כחך ואל תאמר.
 14 14. כחך ואל תאמר.
 15 15. כחך ואל תאמר.
 16 16. כחך ואל תאמר.
 17 17. כחך ואל תאמר.
 18 18. כחך ואל תאמר.
 19 19. כחך ואל תאמר.
 20 20. כחך ואל תאמר.

דרכו,

25 ה, לה. צפון פזל נקר כזא. דרכו.

* * אלוה. בוס דבסא דפזל. דמ ל

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הנהגה

אשר יתן לך ה' אלהיך. וכל אשר יצא
אשר יתן לך ה' אלהיך. וכל אשר יצא
... ..

15 וכל אשר יצא לך ה' אלהיך. וכל אשר יצא
אשר יתן לך ה' אלהיך. וכל אשר יצא
אשר יתן לך ה' אלהיך. וכל אשר יצא
... ..

16 וכל אשר יצא לך ה' אלהיך. וכל אשר יצא
אשר יתן לך ה' אלהיך. וכל אשר יצא
17 וכל אשר יצא לך ה' אלהיך. וכל אשר יצא
אשר יתן לך ה' אלהיך. וכל אשר יצא
18 וכל אשר יצא לך ה' אלהיך. וכל אשר יצא
אשר יתן לך ה' אלהיך. וכל אשר יצא
19 וכל אשר יצא לך ה' אלהיך. וכל אשר יצא
אשר יתן לך ה' אלהיך. וכל אשר יצא
20 וכל אשר יצא לך ה' אלהיך. וכל אשר יצא
אשר יתן לך ה' אלהיך. וכל אשר יצא
21 וכל אשר יצא לך ה' אלהיך. וכל אשר יצא
אשר יתן לך ה' אלהיך. וכל אשר יצא
22 וכל אשר יצא לך ה' אלהיך. וכל אשר יצא
אשר יתן לך ה' אלהיך. וכל אשר יצא
... ..

23 וכל אשר יצא לך ה' אלהיך. וכל אשר יצא
אשר יתן לך ה' אלהיך. וכל אשר יצא
אשר יתן לך ה' אלהיך. וכל אשר יצא
אשר יתן לך ה' אלהיך. וכל אשר יצא
24 וכל אשר יצא לך ה' אלהיך. וכל אשר יצא
אשר יתן לך ה' אלהיך. וכל אשר יצא
אשר יתן לך ה' אלהיך. וכל אשר יצא
... ..

דברים,

XXIII. מן ארץ אשור לחתך ולחלוציך. חל

2, 3 חתך וחתוציך אשר יצאו מארץ אשור.

דברים אלה אשר יצאו מארץ אשור.

חתוציך אשר יצאו מארץ אשור.

4 חתוציך אשר יצאו מארץ אשור.

חתוציך אשר יצאו מארץ אשור.

5 חתוציך אשר יצאו מארץ אשור.

חתוציך אשר יצאו מארץ אשור.

6 חתוציך אשר יצאו מארץ אשור.

חתוציך אשר יצאו מארץ אשור.

7 חתוציך אשר יצאו מארץ אשור.

8 חתוציך אשר יצאו מארץ אשור.

9 חתוציך אשר יצאו מארץ אשור.

10 חתוציך אשר יצאו מארץ אשור.

11 חתוציך אשר יצאו מארץ אשור.

12 חתוציך אשר יצאו מארץ אשור.

13 חתוציך אשר יצאו מארץ אשור.

14 חתוציך אשר יצאו מארץ אשור.

חתוציך אשר יצאו מארץ אשור.

חתוציך אשר יצאו מארץ אשור.

חתוציך אשר יצאו מארץ אשור.

חתוציך אשר יצאו מארץ אשור.

חתוציך אשר יצאו מארץ אשור.

הנהגה

31 כלל קנה נשקל כלל עשה קנה. הכל
 מעשה קנה נשקל כלל עשה קנה. הכל
 32 כלל קנה נשקל כלל עשה קנה. הכל
 כלל קנה נשקל כלל עשה קנה. הכל
 כלל קנה נשקל כלל עשה קנה. הכל

33 הכל קנה נשקל כלל עשה קנה. הכל
 34 קנה נשקל כלל עשה קנה. הכל
 35 הכל קנה נשקל כלל עשה קנה. הכל
 36 הכל קנה נשקל כלל עשה קנה. הכל
 37 הכל קנה נשקל כלל עשה קנה. הכל
 38 הכל קנה נשקל כלל עשה קנה. הכל
 39 הכל קנה נשקל כלל עשה קנה. הכל
 40, 41 הכל קנה נשקל כלל עשה קנה. הכל
 42 הכל קנה נשקל כלל עשה קנה. הכל
 43 הכל קנה נשקל כלל עשה קנה. הכל
 44 הכל קנה נשקל כלל עשה קנה. הכל
 45 הכל קנה נשקל כלל עשה קנה. הכל
 46 הכל קנה נשקל כלל עשה קנה. הכל
 הכל קנה נשקל כלל עשה קנה. הכל

אשר

5. אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר
 6. אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר
 7. אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר

○ ○ ○ אשר אשר אשר

8. אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר
 9. אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר
 10. אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר
 11. אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר
 12. אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר
 13. אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר
 14. אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר

○ ○ ○ אשר אשר אשר

15. אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר
 16. אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר
 17. אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר
 18. אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר אשר

דברים,

לך תשים אתה לבחור או כי, ואלו כוונתו:

29 ואלו כוונתו. אולי לך לך לך. אולי

30 גם תתנו תנו תנו תנו. אולי

31 תתנו. תנו תנו תנו. אולי

תתנו. אולי תתנו תנו תנו.

או תנו. אולי תנו תנו תנו.

או תנו. אולי תנו תנו תנו.

32 או תנו. אולי תנו תנו תנו.

או תנו. אולי תנו תנו תנו.

או תנו. אולי תנו תנו תנו.

או תנו. אולי תנו תנו תנו.

○ ○ ○, תנו תנו תנו.

33 או תנו. אולי תנו תנו תנו.

או תנו. אולי תנו תנו תנו.

או תנו. אולי תנו תנו תנו.

34 או תנו. אולי תנו תנו תנו.

35 או תנו. אולי תנו תנו תנו.

או תנו. אולי תנו תנו תנו.

36 או תנו. אולי תנו תנו תנו.

או תנו. אולי תנו תנו תנו.

37 או תנו. אולי תנו תנו תנו.

38 או תנו. אולי תנו תנו תנו.

או תנו. אולי תנו תנו תנו.

דברים

21 אבן אבן כי יבנה ביתו ויהי לו בית

אבן אבן כי יבנה ביתו ויהי לו בית

אבן אבן כי יבנה ביתו ויהי לו בית

אבן אבן כי יבנה ביתו ויהי לו בית

אבן אבן כי יבנה ביתו ויהי לו בית

22 אבן אבן כי יבנה ביתו ויהי לו בית

אבן אבן כי יבנה ביתו ויהי לו בית

23 אבן אבן כי יבנה ביתו ויהי לו בית

אבן אבן כי יבנה ביתו ויהי לו בית

24 אבן אבן כי יבנה ביתו ויהי לו בית

אבן אבן כי יבנה ביתו ויהי לו בית

אבן אבן כי יבנה ביתו ויהי לו בית

25 אבן אבן כי יבנה ביתו ויהי לו בית

אבן אבן כי יבנה ביתו ויהי לו בית

אבן אבן כי יבנה ביתו ויהי לו בית

אבן אבן כי יבנה ביתו ויהי לו בית

26 אבן אבן כי יבנה ביתו ויהי לו בית

אבן אבן כי יבנה ביתו ויהי לו בית

27 אבן אבן כי יבנה ביתו ויהי לו בית

אבן אבן כי יבנה ביתו ויהי לו בית

אבן אבן כי יבנה ביתו ויהי לו בית

אבן אבן כי יבנה ביתו ויהי לו בית

28 אבן אבן כי יבנה ביתו ויהי לו בית

גורו,

ללכת. כל כל מה אלה. 10
 וכל מה אלה. כל מה אלה. 11
 וכל מה אלה. כל מה אלה. 12
 וכל מה אלה. כל מה אלה. 13
 וכל מה אלה. כל מה אלה. 14
 וכל מה אלה. כל מה אלה. 15
 וכל מה אלה. כל מה אלה. 16
 וכל מה אלה. כל מה אלה. 17
 וכל מה אלה. כל מה אלה. 18
 וכל מה אלה. כל מה אלה. 19
 וכל מה אלה. כל מה אלה. 20

דברים,

אשר יבא אלך. ואלה הן המצוות אשר יצו לך. ³³

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

אל תעשה כאלה אשר עשו ישראל. ³⁴

XXI.

הנהגה

3 כבודו שג. ויש לו להנהיג. והוא כבודו
 תחת. והוא כבודו בן משה כבודו כבודו.
 4 והוא שג. ויש לו להנהיג. והוא כבודו
 5 והוא שג. ויש לו להנהיג. והוא כבודו
 6 והוא שג. ויש לו להנהיג. והוא כבודו
 תחת. והוא כבודו בן משה. והוא כבודו
 7 והוא שג. ויש לו להנהיג. והוא כבודו
 והוא שג. ויש לו להנהיג. והוא כבודו
 8 והוא שג. ויש לו להנהיג. והוא כבודו
 והוא שג. ויש לו להנהיג. והוא כבודו
 9 והוא שג. ויש לו להנהיג. והוא כבודו
 10 והוא שג. ויש לו להנהיג. והוא כבודו
 והוא שג. ויש לו להנהיג. והוא כבודו
 11, 12 והוא שג. ויש לו להנהיג. והוא כבודו
 והוא שג. ויש לו להנהיג. והוא כבודו
 13 והוא שג. ויש לו להנהיג. והוא כבודו
 והוא שג. ויש לו להנהיג. והוא כבודו
 14 והוא שג. ויש לו להנהיג. והוא כבודו
 15 והוא שג. ויש לו להנהיג. והוא כבודו
 והוא שג. ויש לו להנהיג. והוא כבודו
 16 והוא שג. ויש לו להנהיג. והוא כבודו

דברים,

24. דם ארצי ללתיקו. ארץ ארצי ארץ ארץ.
 דחלקי, לחיטת דגל ללתיקו. ארץ ארץ.
 דם ארצי ארץ ארץ. ארץ ארץ ארץ ארץ.
 25. דגל ארץ. ארץ ארץ ארץ ארץ, ארץ ארץ
 ארץ ארץ ארץ ארץ. ארץ ארץ ארץ ארץ
 26. ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ.
 ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ.
 27. ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ.
 ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ.
 28. ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ.
 ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ.
 ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ.
 29. ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ.
 ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ.
 ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ.
 30. ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ.
 ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ.
 ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ.
 XX. ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ.
 2. ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ.
 ארץ ארץ ארץ ארץ ארץ ארץ ארץ ארץ.

הנהגה

בבגד אורח . אורח אורח . בבגד אורח
ממנו אורח אורח אורח אורח . ממנו אורח
אורח אורח אורח אורח

13 ממנו אורח אורח אורח אורח . ממנו אורח

14 אורח אורח . אורח אורח . אורח אורח .

אורח אורח . אורח אורח אורח אורח . אורח אורח

אורח אורח אורח אורח . אורח אורח אורח אורח

15 אורח אורח . אורח אורח אורח אורח . אורח אורח

אורח אורח אורח אורח

16 אורח אורח אורח אורח . אורח אורח אורח אורח

17 אורח אורח אורח אורח . אורח אורח אורח אורח

אורח אורח אורח אורח . אורח אורח אורח אורח

אורח אורח אורח אורח . אורח אורח אורח אורח

18 אורח אורח אורח אורח . אורח אורח אורח אורח

אורח אורח אורח אורח . אורח אורח אורח אורח

19 אורח אורח אורח אורח . אורח אורח אורח אורח

20 אורח אורח אורח אורח . אורח אורח אורח אורח

אורח אורח אורח אורח . אורח אורח אורח אורח

21 אורח אורח אורח אורח . אורח אורח אורח אורח

אורח אורח אורח אורח . אורח אורח אורח אורח

22 אורח אורח אורח אורח . אורח אורח אורח אורח

23 אורח אורח אורח אורח . אורח אורח אורח אורח

גמרא

לכלל. כהנהגה. לכהנהגה.
2 גמרא. כהנהגה. כהנהגה. כהנהגה.
3 כהנהגה. כהנהגה. כהנהגה. כהנהגה.
4 כהנהגה. כהנהגה. כהנהגה. כהנהגה.
5 כהנהגה. כהנהגה. כהנהגה. כהנהגה.
6 כהנהגה. כהנהגה. כהנהגה. כהנהגה.
7 כהנהגה. כהנהגה. כהנהגה. כהנהגה.
8 כהנהגה. כהנהגה. כהנהגה. כהנהגה.
9 כהנהגה. כהנהגה. כהנהגה. כהנהגה.
10 כהנהגה. כהנהגה. כהנהגה. כהנהגה.
11 כהנהגה. כהנהגה. כהנהגה. כהנהגה.
12 כהנהגה. כהנהגה. כהנהגה. כהנהגה.
כהנהגה. כהנהגה. כהנהגה. כהנהגה.

הנהגה

יז, לחשב על עבודתו. מזה מנהגו, על מה שחשב
 25. אשב. אדם לא יחזיק בדין. אדם לא יחשב
 לחיוב. אדם אומר ויבא. אדם אומר ויבא.
 26. אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 לחיוב. אדם אומר ויבא. אדם אומר ויבא.
 27. אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 28. אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 29. אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 30. אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 31. אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 32. אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 33. אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 34. אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 35. אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.
 אדם אומר ויבא. אדם אומר ויבא. אדם אומר ויבא.

דברים

דברים אלה. אלה אשר יצא לך. ואלה אשר יצא לך
14 ואלה אשר יצא לך. ואלה אשר יצא לך.
לך. ואלה אשר יצא לך. ואלה אשר יצא לך.
וזהו.

15 ואלה אשר יצא לך. ואלה אשר יצא לך.
16 ואלה אשר יצא לך. ואלה אשר יצא לך.
17 ואלה אשר יצא לך. ואלה אשר יצא לך.
אלה אשר יצא לך. ואלה אשר יצא לך.
אלה אשר יצא לך. ואלה אשר יצא לך.
18 ואלה אשר יצא לך. ואלה אשר יצא לך.
אלה אשר יצא לך. ואלה אשר יצא לך.
19 ואלה אשר יצא לך. ואלה אשר יצא לך.
אלה אשר יצא לך. ואלה אשר יצא לך.
20 ואלה אשר יצא לך. ואלה אשר יצא לך.
אלה אשר יצא לך. ואלה אשר יצא לך.

21 ואלה אשר יצא לך. ואלה אשר יצא לך.
אלה אשר יצא לך. ואלה אשר יצא לך.
22 ואלה אשר יצא לך. ואלה אשר יצא לך.
אלה אשר יצא לך. ואלה אשר יצא לך.

23 ואלה אשר יצא לך. ואלה אשר יצא לך.
אלה אשר יצא לך. ואלה אשר יצא לך.
24 ואלה אשר יצא לך. ואלה אשר יצא לך.

דברים

4 הוא לחלוקת דברים. ב דברים לפי נפש
5 אני מק לפי מ זכ בבית דברים.
6 הוא דברים לפי מ לפי לפי לפי
7 דברים לפי לפי לפי לפי לפי
8 לפי לפי לפי לפי לפי לפי
9 לפי לפי לפי לפי לפי לפי
10 לפי לפי לפי לפי לפי לפי
11 לפי לפי לפי לפי לפי לפי

○ ○ ○ לפי

12 לפי לפי לפי לפי לפי לפי
13 לפי לפי לפי לפי לפי לפי

אברהם,

לבי. ואלה שמות בני ישראל אשר באו מצרים.
 ראובן בני ראובן. שמעון בני שמעון.
 יהודה בני יהודה. דן בני דן.
 נפתלי בני נפתלי. גרשון בני גרשון.
 אשכנז בני אשכנז. זבולון בני זבולון.
 יוסף בני יוסף. בנמיני בני בנמיני.

ואלה שמות בני ישראל אשר באו מצרים.
 ראובן בני ראובן. שמעון בני שמעון.
 יהודה בני יהודה. דן בני דן.
 נפתלי בני נפתלי. גרשון בני גרשון.
 אשכנז בני אשכנז. זבולון בני זבולון.
 יוסף בני יוסף. בנמיני בני בנמיני.

ויאלף יוסף את מצרים

ואלף יוסף את מצרים ויאמר אל פרעה
 אברהם ויצחק ויעקב ואלה שמות בני ישראל
 אשר באו מצרים.

XVIII.

הנהגה

למען יראו כל בני ישראל את מעשיו וייראו את
האלהים אשר עשה להם במצרים ובעבר הנהר
במצרים ובעבר הנהר

10 ויבא ישראל אל מצרים ויאמר אל פרעה
11 אלהי מצרים ויאמר אל פרעה
12 אלהי מצרים ויאמר אל פרעה
13 ויאמר אל פרעה ויאמר אל פרעה
14 ויאמר אל פרעה ויאמר אל פרעה
15 ויאמר אל פרעה ויאמר אל פרעה
16 ויאמר אל פרעה ויאמר אל פרעה
17 ויאמר אל פרעה ויאמר אל פרעה
18 ויאמר אל פרעה ויאמר אל פרעה
19 ויאמר אל פרעה ויאמר אל פרעה
20 ויאמר אל פרעה ויאמר אל פרעה

דגות

7 שחית דפי דגות דגות דגות דגות דגות דגות

8 דגות דגות דגות דגות דגות דגות דגות דגות

9 דגות דגות דגות דגות דגות דגות דגות דגות

10 דגות דגות דגות דגות דגות דגות דגות דגות

11 דגות דגות דגות דגות דגות דגות דגות דגות

12 דגות דגות דגות דגות דגות דגות דגות דגות

13 דגות דגות דגות דגות דגות דגות דגות דגות

14 דגות דגות דגות דגות דגות דגות דגות דגות

15 דגות דגות דגות דגות דגות דגות דגות דגות

16 דגות דגות דגות דגות דגות דגות דגות דגות

○ ○ ○ דגות דגות דגות דגות דגות דגות דגות דגות

17 דגות דגות דגות דגות דגות דגות דגות דגות

18 דגות דגות דגות דגות דגות דגות דגות דגות

19 דגות דגות דגות דגות דגות דגות דגות דגות

20 דגות דגות דגות דגות דגות דגות דגות דגות

21 דגות דגות דגות דגות דגות דגות דגות דגות

22 דגות דגות דגות דגות דגות דגות דגות דגות

23 דגות דגות דגות דגות דגות דגות דגות דגות

24 דגות דגות דגות דגות דגות דגות דגות דגות

דברים

10 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.
9 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

○ ○

10 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

11 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

12 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

13 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

14 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

15 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

16 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

17 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

18 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

19 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

20 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

21 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

22 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

23 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

24 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

25 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

26 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

27 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

28 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

29 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

30 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

31 וכן כפי מה שכתבנו לך. וכל מה שכתבנו לך.

הנה

31 וְיִשְׂרָאֵל יִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע
 וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע
 32 וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע
 33 וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע
 34 וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע
 35 וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע
 36 וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

○ ○ ○ וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

XV. וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע
 2 וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע
 3 וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע
 4 וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע
 5 וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע
 6 וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע
 7 וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע
 8 וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע וְיִשְׁמַע

ג'ה'ה

לג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה

o o o . ק'ה'ה

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה 53

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה 54

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה 55

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה 56

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה 57

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה 58

o o o o o . ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה XIV.

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה 2

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה 3

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה 4

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה 5

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה

o o o . ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה

ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה ג'ה'ה 6

תהי

12 תהי. למה. מן כל המלאכה. להיגד. מה
13 תהי. מן כל המלאכה. מן כל המלאכה. מה
14 תהי. מן כל המלאכה. מן כל המלאכה. מה
15 תהי. מן כל המלאכה. מן כל המלאכה. מה
16 תהי. מן כל המלאכה. מן כל המלאכה. מה
17 תהי. מן כל המלאכה. מן כל המלאכה. מה
18 תהי. מן כל המלאכה. מן כל המלאכה. מה
19 תהי. מן כל המלאכה. מן כל המלאכה. מה
20 תהי. מן כל המלאכה. מן כל המלאכה. מה
21 תהי. מן כל המלאכה. מן כל המלאכה. מה

הנהגה

47, 48 . חכמה . מה אם כל האדם למד מה שהיה לו .

49 מה שהיה לו , מה שהיה לו . מה שהיה לו . מה שהיה לו .

50 מה שהיה לו , מה שהיה לו . מה שהיה לו . מה שהיה לו .

הנהגה . מה שהיה לו . מה שהיה לו . מה שהיה לו .

○ ○ ○ מה שהיה לו

XIII. מה שהיה לו . מה שהיה לו . מה שהיה לו .

2 מה שהיה לו . מה שהיה לו . מה שהיה לו .

מה שהיה לו . מה שהיה לו . מה שהיה לו .

3 מה שהיה לו . מה שהיה לו . מה שהיה לו .

4 מה שהיה לו . מה שהיה לו . מה שהיה לו .

5 מה שהיה לו . מה שהיה לו . מה שהיה לו .

6 מה שהיה לו . מה שהיה לו . מה שהיה לו .

7 מה שהיה לו . מה שהיה לו . מה שהיה לו .

8 מה שהיה לו . מה שהיה לו . מה שהיה לו .

9 מה שהיה לו . מה שהיה לו . מה שהיה לו .

10 מה שהיה לו . מה שהיה לו . מה שהיה לו .

מה שהיה לו . מה שהיה לו . מה שהיה לו .

מה שהיה לו . מה שהיה לו . מה שהיה לו .

מה שהיה לו . מה שהיה לו . מה שהיה לו .

מה שהיה לו . מה שהיה לו . מה שהיה לו .

מה שהיה לו . מה שהיה לו . מה שהיה לו .

מה שהיה לו . מה שהיה לו . מה שהיה לו .

מה שהיה לו . מה שהיה לו . מה שהיה לו .

דגות,

29 מרמ קא זקא. מרמל מרמל חלמל
 חלמל מרמל. מרמל מרמל מרמל מרמל
 חלמל מרמל מרמל מרמל. מרמל מרמל
 30 מרמל מרמל מרמל מרמל. מרמל מרמל
 מרמל מרמל מרמל מרמל. מרמל מרמל
 31 מרמל מרמל מרמל מרמל. מרמל מרמל
 מרמל מרמל מרמל מרמל. מרמל מרמל
 32 מרמל מרמל מרמל מרמל. מרמל מרמל
 מרמל מרמל מרמל מרמל. מרמל מרמל
 33 מרמל מרמל מרמל מרמל. מרמל מרמל
 מרמל מרמל מרמל מרמל. מרמל מרמל
 34 מרמל מרמל מרמל מרמל. מרמל מרמל
 מרמל מרמל מרמל מרמל. מרמל מרמל
 35 מרמל מרמל מרמל מרמל. מרמל מרמל
 מרמל מרמל מרמל מרמל. מרמל מרמל
 36 מרמל מרמל מרמל מרמל. מרמל מרמל
 מרמל מרמל מרמל מרמל. מרמל מרמל
 37 מרמל מרמל מרמל מרמל. מרמל מרמל
 מרמל מרמל מרמל מרמל. מרמל מרמל

דגות

38 מרמל מרמל מרמל מרמל. מרמל מרמל
 מרמל מרמל מרמל מרמל. מרמל מרמל

הנהגות

15. הנהגות, מעד אמ נגד מעד למ נח הנהגות.

הנהגות כאלו הנהגות כאלו הנהגות, הנהגות, הנהגות.

16. הנהגות הנהגות הנהגות הנהגות, הנהגות, הנהגות.

17. הנהגות הנהגות הנהגות הנהגות, הנהגות, הנהגות.

18. הנהגות הנהגות הנהגות הנהגות, הנהגות, הנהגות.

הנהגות הנהגות הנהגות, הנהגות, הנהגות.

19. הנהגות הנהגות הנהגות הנהגות, הנהגות, הנהגות.

20. הנהגות הנהגות הנהגות הנהגות, הנהגות, הנהגות.

הנהגות הנהגות הנהגות, הנהגות, הנהגות.

21. הנהגות הנהגות הנהגות, הנהגות, הנהגות.

22. הנהגות הנהגות הנהגות הנהגות, הנהגות, הנהגות.

הנהגות הנהגות הנהגות, הנהגות, הנהגות.

23. הנהגות הנהגות הנהגות הנהגות, הנהגות, הנהגות.

הנהגות הנהגות הנהגות, הנהגות, הנהגות.

24. הנהגות הנהגות הנהגות הנהגות, הנהגות, הנהגות.

25. הנהגות הנהגות הנהגות הנהגות, הנהגות, הנהגות.

הנהגות הנהגות הנהגות, הנהגות, הנהגות.

הנהגות הנהגות הנהגות, הנהגות, הנהגות.

26. הנהגות הנהגות הנהגות הנהגות, הנהגות, הנהגות.

27. הנהגות הנהגות הנהגות הנהגות, הנהגות, הנהגות.

הנהגות הנהגות הנהגות, הנהגות, הנהגות.

הנהגות הנהגות הנהגות, הנהגות, הנהגות.

28. הנהגות הנהגות הנהגות הנהגות, הנהגות, הנהגות.

דברים

2 ופיתם כעצמותי ואל תהיו כעצמותם
אנכי לא אהיה לכם כעצמותם ואל תהיו כעצמותם
3 עליו לחבו. אהיה לכם כעצמותם ואל תהיו כעצמותם
4 ואל תהיו כעצמותם ואל תהיו כעצמותם
אלהים אלהיכם ואל תהיו כעצמותם
5 לחיות כעצמותם ואל תהיו כעצמותם
6 ואל תהיו כעצמותם ואל תהיו כעצמותם
7 ואל תהיו כעצמותם ואל תהיו כעצמותם
8 לחיות כעצמותם ואל תהיו כעצמותם
9, 10 ואל תהיו כעצמותם ואל תהיו כעצמותם
11 ואל תהיו כעצמותם ואל תהיו כעצמותם
12 ואל תהיו כעצמותם ואל תהיו כעצמותם
13 ואל תהיו כעצמותם ואל תהיו כעצמותם
14 ואל תהיו כעצמותם ואל תהיו כעצמותם

דברים

לך חזקתו וְלֹא לְךָ חֵן וְחַסְדֵּי
 מִן שָׁמַיִם וְחֵן וְחַסְדֵּי מִן שָׁמַיִם
 22 וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי
 23 וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי
 וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי
 24 וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי
 וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי

וְחֵן וְחַסְדֵּי מִן שָׁמַיִם

25 וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי
 וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי
 26 וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי
 27 וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי
 וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי
 וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי

וְחֵן וְחַסְדֵּי מִן שָׁמַיִם

28 וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי
 29 וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי
 וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי
 30 וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי

וְחֵן וְחַסְדֵּי מִן שָׁמַיִם

XII. וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי
 וְחֵן וְחַסְדֵּי מִן שָׁמַיִם וְחֵן וְחַסְדֵּי

דברים

9. מן כלם יתעב יתעב לביתם כלם יתעב
 10. כלם יתעב יתעב לביתם כלם יתעב
 11. כלם יתעב יתעב לביתם כלם יתעב
 12. כלם יתעב יתעב לביתם כלם יתעב
 13. כלם יתעב יתעב לביתם כלם יתעב
 14. כלם יתעב יתעב לביתם כלם יתעב
 15. כלם יתעב יתעב לביתם כלם יתעב

ו ו ו

16. כלם יתעב יתעב לביתם כלם יתעב
 17. כלם יתעב יתעב לביתם כלם יתעב
 18. כלם יתעב יתעב לביתם כלם יתעב
 19. כלם יתעב יתעב לביתם כלם יתעב
 20. כלם יתעב יתעב לביתם כלם יתעב
 21. כלם יתעב יתעב לביתם כלם יתעב

הנה

הלחנה, מהו לה. וזו, מהו לה למנוח אול
22 מהו לה לה. מהו לה לה. מהו לה לה
הנה מהו לה לה לה לה לה לה לה לה לה לה

*	*	*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*	*	IX.
*	*	*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*	*	X.
*	*	*	*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*	*	*	*

32 כל מה מהו לה לה לה לה לה לה לה לה לה לה

33 מהו לה לה לה לה לה לה לה לה לה לה

מהו לה לה לה לה לה לה לה לה לה לה

34 מהו לה לה לה לה לה לה לה לה לה לה

מהו לה לה לה לה לה לה לה לה לה לה

35 מהו לה לה לה לה לה לה לה לה לה לה

36 מהו לה לה לה לה לה לה לה לה לה לה

לה לה לה

37 מהו לה לה לה לה לה לה לה לה לה לה

מהו לה לה לה לה לה לה לה לה לה לה

תורה

אנחנו נאמר לך כי ימים רבים יבטל
11 אצלך. ואלה הן המעשים אשר יעשה
אלהים עמך ואלה הן החוקים אשר יצו
12 לך. ואלה הן השפטים אשר יבטל
13 לך. ואלה הן השפטים אשר יבטל לך.

○ ○ ○ ואלה הן השפטים אשר יבטל לך

14 ואלה הן השפטים אשר יבטל לך. ואלה הן השפטים אשר יבטל לך.
15 ואלה הן השפטים אשר יבטל לך. ואלה הן השפטים אשר יבטל לך.

○ ○ ○ ואלה הן השפטים אשר יבטל לך

16 ואלה הן השפטים אשר יבטל לך. ואלה הן השפטים אשר יבטל לך.
17 ואלה הן השפטים אשר יבטל לך. ואלה הן השפטים אשר יבטל לך.

○ ○ ○ ואלה הן השפטים אשר יבטל לך

18 ואלה הן השפטים אשר יבטל לך. ואלה הן השפטים אשר יבטל לך.
19 ואלה הן השפטים אשר יבטל לך. ואלה הן השפטים אשר יבטל לך.
20 ואלה הן השפטים אשר יבטל לך. ואלה הן השפטים אשר יבטל לך.
21 ואלה הן השפטים אשר יבטל לך.

הנה

כתיב ונתתם להם. ואלה שמותם. ואלה שמותם. 28

אלה שמותם. ואלה שמותם. ואלה שמותם. 29

אלה שמותם. ואלה שמותם. ואלה שמותם. VIII.

אלה שמותם. ואלה שמותם. ואלה שמותם. 2

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אלה שמותם. ואלה שמותם. ואלה שמותם. 10

דברים

למלך מן חתום תבוא. אפוא תבוא מן דתת. א.
 17 כל אלה תבוא תבוא חב. אפוא תבוא
 18 אפוא תבוא חב. לך משה אלה תבוא
 דתת. אפוא תבוא. אפוא תבוא חב. דתת.
 19 אפוא תבוא. כל אלה תבוא. אפוא תבוא ל
 20 חב. דתת. אפוא תבוא. מן דתת. אפוא תבוא

... אפוא תבוא

21 כל אלה תבוא חב. דתת. אפוא תבוא חב. דתת.
 אפוא תבוא חב. אפוא תבוא חב. אפוא תבוא חב.
 22 דתת. אפוא תבוא חב. אפוא תבוא חב. אפוא תבוא חב.
 אפוא תבוא חב. אפוא תבוא חב. אפוא תבוא חב.
 אפוא תבוא חב. אפוא תבוא חב. אפוא תבוא חב.
 23 אפוא תבוא חב. אפוא תבוא חב. אפוא תבוא חב.
 אפוא תבוא חב. אפוא תבוא חב. אפוא תבוא חב.

... אפוא תבוא

24 כל אלה תבוא חב. אפוא תבוא חב. אפוא תבוא חב.
 25 אפוא תבוא חב. אפוא תבוא חב. אפוא תבוא חב.
 אפוא תבוא חב. אפוא תבוא חב. אפוא תבוא חב.
 אפוא תבוא חב. אפוא תבוא חב. אפוא תבוא חב.
 26 אפוא תבוא חב. אפוא תבוא חב. אפוא תבוא חב.
 אפוא תבוא חב. אפוא תבוא חב. אפוא תבוא חב.
 27 אפוא תבוא חב. אפוא תבוא חב. אפוא תבוא חב.
 אפוא תבוא חב. אפוא תבוא חב. אפוא תבוא חב.

דברים

אהיה ויהיה כחשך ויהיה לי פנים ויהיה חשך.
 פנים לי ליהוה ויהיה ענין ויהיה חשך. ויהיה חשך
 31 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.
 32 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.
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 33 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.
 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.
 34 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.
 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.
 35 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.
 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.
 36 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.
 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.
 37 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.
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 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.

ויהיה חשך ויהיה חשך

38 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.
 39 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.
 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.
 40 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.
 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.
 41 ויהיה חשך ויהיה חשך. ויהיה חשך ויהיה חשך.

דברים,

20 דברים. ארבעים לך. דבר. דבר. דבר.

דברים. דברים. דברים. דברים. דברים. דברים.

21 דברים. דברים. דברים. דברים. דברים. דברים.

דברים. דברים. דברים. דברים. דברים. דברים.

22 דבר. דבר. דבר. דבר. דבר. דבר.

דברים. דברים. דברים. דברים. דברים. דברים.

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דברים. דברים. דברים. דברים. דברים. דברים.

23 דברים. דברים. דברים. דברים. דברים. דברים.

דברים. דברים. דברים. דברים. דברים. דברים.

24 דברים. דברים. דברים. דברים. דברים. דברים.

דברים. דברים. דברים. דברים. דברים. דברים.

דברים. דברים. דברים.

25 דברים. דברים. דברים. דברים. דברים. דברים.

דברים. דברים. דברים. דברים. דברים. דברים.

26 דברים. דברים. דברים. דברים. דברים. דברים.

דברים. דברים. דברים. דברים. דברים. דברים.

דברים. דברים. דברים.

27, 28 דברים. דברים. דברים. דברים. דברים. דברים.

דברים. דברים. דברים. דברים. דברים. דברים.

29 דברים. דברים. דברים. דברים. דברים. דברים.

דברים. דברים. דברים. דברים. דברים. דברים.

30 דברים. דברים. דברים. דברים. דברים. דברים.

דברים

והיה עמך כח עין ויהיה עמך כח עין

11 ויהיה עמך כח עין ויהיה עמך כח עין

ויהיה עמך כח עין ויהיה עמך כח עין

12 ויהיה עמך כח עין ויהיה עמך כח עין

ויהיה עמך כח עין ויהיה עמך כח עין

13 ויהיה עמך כח עין ויהיה עמך כח עין

ויהיה עמך כח עין ויהיה עמך כח עין

ויהיה עמך כח עין ויהיה עמך כח עין

14 ויהיה עמך כח עין ויהיה עמך כח עין

ויהיה עמך כח עין ויהיה עמך כח עין

15 ויהיה עמך כח עין ויהיה עמך כח עין

ויהיה עמך כח עין ויהיה עמך כח עין

16 ויהיה עמך כח עין ויהיה עמך כח עין

ויהיה עמך כח עין ויהיה עמך כח עין

17 ויהיה עמך כח עין ויהיה עמך כח עין

ויהיה עמך כח עין ויהיה עמך כח עין

18 ויהיה עמך כח עין ויהיה עמך כח עין

ויהיה עמך כח עין ויהיה עמך כח עין

ויהיה עמך כח עין ויהיה עמך כח עין

19 ויהיה עמך כח עין ויהיה עמך כח עין

ויהיה עמך כח עין ויהיה עמך כח עין

ויהיה עמך כח עין ויהיה עמך כח עין

ויהיה עמך כח עין ויהיה עמך כח עין

הנהגות

א. אדם שיש לו חובות עליו לפרועם כפי יכולתו
 IV. וכל שיש לו חובות עליו לפרועם כפי יכולתו
 2. וכל שיש לו חובות עליו לפרועם כפי יכולתו
 3. וכל שיש לו חובות עליו לפרועם כפי יכולתו
 4. וכל שיש לו חובות עליו לפרועם כפי יכולתו
 5. וכל שיש לו חובות עליו לפרועם כפי יכולתו
 6. וכל שיש לו חובות עליו לפרועם כפי יכולתו
 7. וכל שיש לו חובות עליו לפרועם כפי יכולתו
 8. וכל שיש לו חובות עליו לפרועם כפי יכולתו
 9. וכל שיש לו חובות עליו לפרועם כפי יכולתו
 10. וכל שיש לו חובות עליו לפרועם כפי יכולתו
 11. וכל שיש לו חובות עליו לפרועם כפי יכולתו
 12. וכל שיש לו חובות עליו לפרועם כפי יכולתו

הנהגה

חסד דם ונתן חלק. אהבה, אהבה, אהבה
 20 חלקיך נתתי כחלקיך אהבה. אהבה נתתי
 ללך חלקיך אהבה נתתי לך חלקיך. אהבה
 נתתי לך חלקיך אהבה נתתי לך חלקיך. אהבה
 21 נתתי לך חלקיך אהבה נתתי לך חלקיך. אהבה
 נתתי לך חלקיך אהבה נתתי לך חלקיך. אהבה

22 חסד דם ונתן חלק. אהבה, אהבה, אהבה
 חסד דם ונתן חלק. אהבה, אהבה, אהבה
 חסד דם ונתן חלק. אהבה, אהבה, אהבה
 23 חסד דם ונתן חלק. אהבה, אהבה, אהבה
 חסד דם ונתן חלק. אהבה, אהבה, אהבה
 חסד דם ונתן חלק. אהבה, אהבה, אהבה

III. אהבה, אהבה, אהבה. אהבה, אהבה, אהבה.
 2 אהבה, אהבה, אהבה. אהבה, אהבה, אהבה.
 3 אהבה, אהבה, אהבה. אהבה, אהבה, אהבה.
 אהבה, אהבה, אהבה. אהבה, אהבה, אהבה.
 4 אהבה, אהבה, אהבה. אהבה, אהבה, אהבה.
 אהבה, אהבה, אהבה. אהבה, אהבה, אהבה.
 5 אהבה, אהבה, אהבה. אהבה, אהבה, אהבה.
 אהבה, אהבה, אהבה. אהבה, אהבה, אהבה.
 6 אהבה, אהבה, אהבה. אהבה, אהבה, אהבה.

ඉංග්‍රීසි භාෂාවේ ව්‍යාකරණය

1. නිඛිලය නිඛිලය නිඛිලය නිඛිලය නිඛිලය
 2. වචන සංයුක්ත සංයුක්ත වචන සංයුක්ත සංයුක්ත
 3. වචන සංයුක්ත සංයුක්ත වචන සංයුක්ත සංයුක්ත
 4. වචන සංයුක්ත සංයුක්ත වචන සංයුක්ත සංයුක්ත
 5. වචන සංයුක්ත සංයුක්ත වචන සංයුක්ත සංයුක්ත
 6. වචන සංයුක්ත සංයුක්ත වචන සංයුක්ත සංයුක්ත
 7. වචන සංයුක්ත සංයුක්ත වචන සංයුක්ත සංයුක්ත
 8. වචන සංයුක්ත සංයුක්ත වචන සංයුක්ත සංයුක්ත
 9. වචන සංයුක්ත සංයුක්ත වචන සංයුක්ත සංයුක්ත
 10. වචන සංයුක්ත සංයුක්ත වචන සංයුක්ත සංයුක්ත
 11. වචන සංයුක්ත සංයුක්ත වචන සංයුක්ත සංයුක්ත
 12. වචන සංයුක්ත සංයුක්ත වචන සංයුක්ත සංයුක්ත
 13. වචන සංයුක්ත සංයුක්ත වචන සංයුක්ත සංයුක්ත
 14. වචන සංයුක්ත සංයුක්ත වචන සංයුක්ත සංයුක්ත
 15. වචන සංයුක්ත සංයුක්ත වචන සංයුක්ත සංයුක්ත

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